

THE  
HISTORY  
OF THE  
CHALDAICK  
PHILOSOPHY

By THOMAS STANLEY.



L O N D O N,

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Anno 1662.



*P. Lilly pinxit.*

*Guil. Faithorne scul.*

THOMAS STANLEY ARM.



TO

Sir JOHN MARSHAM, K.

S I R,

**I** Send this Book to you, because you first directed me to this design. The learned *Gassendus* was my precedent; whom nevertheleſſe I have not followed in his Partiality: For he, though limited to a Single perſon, yet giveth himſelf liberty of enlargement, and taketh occaſion from his Subject to make the World acquainted with many excellent diſquiſitions of his own. Our ſcope being of a greater Latitude, affords leſſe opportunity to favour any Particular; whiſt there is due to every one the commendation of their own deſerts. This benefit I hope to have received from the Variety of the Subject; but far more are thoſe I ow to your encouragement, which  
if

if I could wish leſſe, I ſhould upon this oc-  
caſion, that there might ſeem to have  
been expreſſed ſomething of choice and in-  
clination in this action, which is now but  
an inconfiderable effect of the gratitude of,

*Dear Uncle,*

*Your moſt affectionate Nephew,*

*and humble Servant,*

THOMAS STANLEY.

## P R E F A C E.

**W**E are entering upon a Subject which I confeſſe,  
is in it ſelf harſh, and exotick, very un-  
proper for our Tongue; yet I doubt not but  
they will pardon this, who ſhall conſider,  
that other Philoſophies and Sciences have  
been lately well received by ſeveral Nations tranſlated into  
their own Languages; and that this, as being the firſt,  
contributes not a little to the underſtanding of the reſt.

Another diſadvantage this Subject incurs far more  
conſiderable: There is not any thing more difficult to be re-  
triv'd out of the Ruins of Antiquity than the Learning of  
the Eaſtern Nations, and particularly that of the Chal-  
dæans. What remains of it is chiefly tranſmitted to us by  
the Greeks, of whom, ſome converted it to their own uſe, in-  
termixing it with their Philoſophy, as Pythagoras and Pla-  
to; others treated expreſſely of it, but their Writings are  
loſt. Of its firſt Authors nothing remains; what others  
took from it, is not diſtinguiſhable from their proper Phi-  
loſophy. The Greeks were firſt made acquainted with it  
by Oſthanes, and, long after, by Beroſus, the former living  
in the time of Xerxes, the other, under Ptolomæus Phila-  
delphus. Whence it may be inferr'd, that the Diſcourſe,  
which Democritus writ of Chaldæa, and his Commenta-  
ry, of the Sacred Letters at Babylon, either came ſhort of  
theſe Sciences, or were ſo obſcure, that they conduced little to  
their diſcovery. Neither ſeems the Treatiſe, entituled Magi-  
cum, aſcribed, by ſome, to Ariſtotle, by others, to Rhodon,  
but indeed written by Antiſthenes, to have conſidered the  
Learning and Sciences, ſo much as the Hiſtory of the Profeſ-  
ſors. Of which kind were alſo the Writers concerning the  
Magi, cited, under that general Title, by Diogenes La-  
cærtius.

*But*

But there wanted not those, who further explain'd to the Greeks what Osthanes and Berofus had first communicated. Hermippus ( to use Pliny's words ) wrote most diligently of Magick, and Commented upon the Verses of Zoroaster. About the time of Antonius Pius flourished the two Julians, father & son, Chaldaick Philosophers: the first wrote concerning the Chaldaick Rites, the later, Theurgick Oracles in Verse, and other secrets of that Science. Afterwards, wrote Symbolus and Pallas, concerning the Magi; and the later Platonick Philosophers more frequently: Amelius, 40 Books, of confutation; Porphyrius, 4. on the History of Julian the Chaldaean; Jamblichus, 28. intituled, Of the most perfect Chaldaick Theology; and Syrianus, 10. upon the Oracles.

Of all these, there is nothing extant, unlesse ( which we shall have occasion hereafter to prove ) the few Oracles, dispersed among the Platonick Writers, be part of those, which were, by the Greeks, (Hermippus, Julian the son, and others) translated out of the Chaldaick. Some of these Pletho and Psellus have explain'd with a Comment, adding two brief obscure Summaries of the Chaldaick Doctrine, which we have endeavour'd to supply and clear, by adding and digesting the few remains of those Sciences which by dispers'd amongst other Authors; taking care to reject such as are supposititious, or of no credit, as, in the Historical part, Annii Viterbiensis, Clemens Romanus, and the like: in the Philosophical, the Rabbinical Inventions, which (though incuriously admitted by Kircher, Gaulmin, and others) manifestly appear to have been of later invention.

THE



# THE HISTORY OF THE CHALDAICK PHILOSOPHY.

## THE FIRST BOOK. Of the Chaldaeans.



PHILOSOPHY is generally acknowledg'd even by the most Learned of the *Grecians* themselves, to have had its original in the East. None of the Eastern Nations, for antiquity of Learning, stood in competition with the *Chaldaeans* and *Egyptians*. The *Egyptians* pretended that the *Chaldaeans* were a Colony of them, and had all their Learning and Institutions from them: but they who are less interested, and unprejudiced Judges of this Controversy, assert that <sup>a</sup> The Magi ( who derived their knowledge from the *Chaldaeans* ) were more ancient than the *Egyptians*, that <sup>b</sup> Astrological Learning passed from the *Chaldaeans* to the *Egyptians*, and from them to the *Grecians*; and, in a word, that the *Chaldaeans* were <sup>c</sup> antiquissimum Doctorem genus, the most antient of Teachers.

*Chaldea* is a part of *Babylonia* in *Asia*, the Inhabitants termed *Chasdim*, (as if *Chusdim*) from *Chus* the son of *Cham*. But the Philosophy of the *Chaldaeans* exceeded the bounds of their Country, and diffused it self into *Persia* and *Arabia* that border upon it; for which reason the Learning of the *Chaldaeans*, *Persians* and *Arabians* is comprehended under the general Title of CHALDAICK.

A

Of

<sup>a</sup> The Author of the Treatise Max. <sup>b</sup> Joseph. <sup>c</sup> Cic.



## The Chaldaick Philosophy.

Of these therefore we shall begin with That, from which the other two were derived, and is more properly termed CHALDAEAN in respect of the Country. In treating of which (as likewise of the other two) the first Part of our Discourse shall consider the Authors or Professors and their Sects; the Second, their Doctrine.

### THE FIRST PART.

#### The Chaldaean Philosophers, Institution, and Sects.

#### SECT. I.

#### Of the Chaldaean Philosophers.

#### CHAP. I.

#### The Antiquity of the Chaldaick Learning.

**T**He Antiquity of the Chaldaick Learning, though such as other Nations cannot equal, comes far short of that to which they did pretend. When *Alexander*, by his Victories against *Darius*, was possess'd of *Babylon*, (in the 4383<sup>d</sup>. year of the *Julian Period*) *Aristotle*, a curious promotor of Arts, requested his Nephew *Calisthenes*, who accompani'd *Alexander* in the expedition, to inform him of what Antiquity the Learning of the Chaldeans might with reason be esteemed. The Chaldeans themselves pretended, that, from the time they had first begun to observe the Stars until this Expedition of *Alexander* into *Asia*, were 470000 years. But far beneath this number were the Observations which (as *Porphyrius* cited by <sup>a</sup> *Simplicius* relates) *Calisthenes* sent to <sup>a</sup> *Aristotle*, being but of 1903 years, preserved to that time, which from the 4383<sup>d</sup>. year of the *Julian Period* upward, falls upon the 2480<sup>th</sup>. And even this may with good reason be questioned, for there is not any thing extant in the Chaldaick Astrology more ancient than the *Æra* of *Nabonassar*, which began but on the 3967<sup>th</sup> of the *Julian Period*. By this *Æra* they compute their Astronomical Observations, of which if there had been any more ancient, *Ptolemy* would not have omitted them. <sup>b</sup> The first of these is in the first year of *Merodach* (that King of *Babylon* who sent the message to *Abaz* concerning the miracle of the Dial,) which was about the

<sup>a</sup> in lib. 2. de cœlo, p. 123. lin. 18.

<sup>b</sup> Prol. lib. 4. cap. 6. 7. Ezek.

## The Chaldaick Philosophy.

27<sup>th</sup> of *Nabonassar*. The next was in the 28<sup>th</sup> of *Nabonassar*. <sup>a</sup> The third Observation is in the 127<sup>th</sup> of *Nabonassar*, which is the 5<sup>th</sup> year of *Nabopolassar*. This indeed is beyond all exception; for we have them confirm'd by the Authority of *Ptolemy*, who shewes the Reasons and Rules for the Observations. What is more than this, seems to have been onely hypothetical. And if we shall imagine a canicular Cycle which consists of 1461 years (and are 1460 natural years) to have been supposed by *Porphyrius* to make up his Hypothesis, then there will want but 18 years of this number.

### CHAP. II.

#### That there were several Zoroasters.

**T**He invention of Arts among the Chaldeans is generally ascribed to *Zoroaster*. The name *Zoroaster* (to omit those who give it a Greek Etymology from *zōon* and *ἀστρον*) *Dion* cited by <sup>a</sup> *Laertius* interprets *ἀστρον*, rendered by his Translators, a Worshipper of the Stars. <sup>b</sup> *Kircher* finds fault with this Etymology, as being compounded out of two several Languages from the Greek *Pamphil*. *ἀστρον* and the Chaldee *Zor*, and therefore endeavours to deduce it from *isura*, a figure, or *isajar*, to fashion, and *as* and *ster*, hidden fire, as if it were *Zastraster*, fashioning images of hidden fire, or *Isuraster*, the image of secret things; with which the *Persian Zarat* agreeth. But it hath been observed, that *Ester* in the *Persian* Language signifieth a Star. The former particle *Zor* <sup>c</sup> *Bochartus* derives from the Hebrew *Schur*, to contemplate, and thereupon, for *ἀστρον*, (in *Laertius*) reads *ἀστροδωτης*, a contemplator of the Stars. But we find *Zor* used amongst other words (by composition) in the name *Zorobabel*, which we interpret, born at *Babylon*: *Zoroaster* therefore properly signifies the Son of the Stars.

The same name it is which some call *Zabratas*, others *Nazaratas*, others *Zares*, others *Zaran*, others *Zaratus*, others *Zaradas*; all which are but several corruptions from the Chaldee or *Persian* word which the Greeks most generally render *Zoroaster*.

That there were several *Zoroasters* (except *Goropius*, who paradoxically maintains there was not any one) none deny: but in reckoning them up, there is no small disagreement amongst Writers, grounded chiefly upon <sup>d</sup> *Arnolius*, whom they differently interpret; <sup>e</sup> *cont. genti* his words these, *Age nunc veniat quis super igneam zonam Magnus interiore ab orbe Zoroastres, Hermippo ut assentiamur Authori: Bactrianus et ille conveniat, ejus Ctesias res gestas historiarum exponit in primo; Armenius, Hostanis nepos, et familiaris Pamphilus Cyri. m* *Patricius*, <sup>f</sup> *Mag. Phil.* <sup>g</sup> *Apol. Mag.* <sup>h</sup> *Naudæus*, <sup>i</sup> *Kircher*, and others, conceive that *Arnolius* here mentions four *Zoroasters*; the first a Chaldean, the second a *Bactrian*, the third *Pamphil*,

<sup>1</sup> Plin. exer-  
cit.

third a *Pamphylian* (named also *Erus*,) the fourth an *Armenian*, son (as *Kircher* would have it) of *Hostanes*. <sup>2</sup> *Salmasius* alters the Text thus, *Age nunc veniat quæso per igneam Zonam Magus interiore ab orbe Zoroastres, Hermippo ut assentiamur Auditori, Bactrianus. Et ille conveniat, cujus Ctesias res gestas historiarum exponit in primo, Armenius, Hostanis nepos, & familiaris Pamphilus Cyri.* Which words thus altered by himself, imply, as he pretends, but three Zoroasters; the first, according to some, an *Ethiopian* (a Country near the torrid Zone) but, according to *Hermippus*, a *Bactrian*; the second, *Armenius*, Nephew of *Hostanes*, of whose actions *Ctesias* gives account in the first Book of his *Histories*; the third named *Pamphilus*, friend to *Cyrus*. <sup>3</sup> *Ursinus*, from the same reading of the words, infers that *Arnobius* mentions only two, that he manifestly explodes the *Bactrian* Zoroaster of *Hermippus*, and that *Ctesias* confuting the fabulous relation of *Eudoxus*, proved Zoroaster to have lived in the time of *Cyrus*. But the words of *Arnobius* seem not to require such alteration; which will appear more, if we mention particularly all those on whom the name of Zoroaster was conferr'd.

<sup>1</sup> in Zor.

<sup>1</sup> in Zor.

<sup>1</sup> Orat. Bo-  
rioth.

<sup>1</sup> lib. 36. c. 1.

<sup>1</sup> lib. 1.

<sup>1</sup> cont. gent.

<sup>1</sup> loc. cit.

<sup>1</sup> Biblioth.

<sup>1</sup> lib. 36. c. 1.

<sup>1</sup> lib.

<sup>1</sup> in Zor.

The first a *Chaldean*, the same whom <sup>1</sup> *Suidas* calls the *Assyrian*, adding that he died by fire from Heaven; to which story perhaps *Arnobius* alludes, or to that other relation mention'd by <sup>2</sup> *Dion Chrysostome*, that Zoroaster the Persian (for their stories are confounded) came to the people out of a fiery mountain; or else, by fiery zone, he means the seat of the zoned *Deities* just above the *Empyrean* or corporeal Heaven, according to the doctrine of the *Chaldeans*; for I find not any where that Zoroaster was esteem'd an *Ethiopian*, or of interior *Lybia*, as *Salmasius* expounds. Concerning this Zoroaster, *Arnobius* cites *Hermippus*: who, as <sup>3</sup> *Pliny* saith, wrote in explication of his Verses, and added Tables to his Volumes.

The second, a *Bactrian*; <sup>4</sup> *Justine* mentions Zoroastres King of *Bactria* contemporary with *Ninus* the *Assyrian*, by whom he was subdu'd and slain; adding, He was said to be the first that invented *Magical Arts*, and observed the beginnings of the world, and the motions of the Stars. *Arnobius* saith, <sup>5</sup> he contested with *Ninus*, not only by steel and strength, but likewise by the *Magical* and *abstruse* disciplines of the *Chaldeans*. The actions of this Zoroaster, *Ctesias* recorded in the first Book of his *Persica*; for so *Arnobius*, <sup>6</sup> *Bactrianus* & ille conveniat, cujus Ctesias res gestas historiarum exponit in primo. The first six Books of that Work, treated (as <sup>7</sup> *Photius* shews) only of the *Assyrian* History, and passages that preceded the *Persian* affairs. Whereupon, I cannot assent to the conjecture of *Salmasius*, who applies the citation of *Ctesias* to the Nephew of *Hostanes*, since *Hostanes* (as <sup>8</sup> *Pliny* affirms) lived under *Darius*. But <sup>9</sup> *Diodorus* names the King of *Bactria* whom *Ninus* conquered, *Oxyartes*; and some old Mss. of *Justine* (attested by *Ligerius*) *Oxyartes*, others *Zoroastes*: perhaps the nearness of the names and times (the *Chaldean* living also under *Ninus*, as <sup>10</sup> *Suidas* relates) gave occasion to some

to

to confound them, and to ascribe to the *Bactrian* what was proper to the *Chaldean*; since it cannot be imagined, that the *Bactrian* was Inventor of those Arts, in which the *Chaldean*, who lived contemporary with him, was so well skil'd. *Elichmannus*, a Persian Writer, affirms the Arabians and Persians to hold, that Zoroaster was not King of the *Bactrians*, but a *Magus* or *Prophet*; who by persuasions having wrought upon their King, first introduced a new form of superstition amongst them, whereof there are some remainders at this day.

The third a *Persian*, so termed by <sup>1</sup> *Laertius* and others; the same whom *Clemens Alexandrinus* styles a *Mede*; *Suidas*, a *Perso-Mede*; Institutor of the *Magi*, and Introducer of the *Chaldaick* Sciences amongst the *Persians*. Some confound this Zoroaster with the *Chaldean*, and both of them (as <sup>2</sup> *Kircher* doth) with *Cham* the Son of *Noah*, not without a very great anachronism: for we find the Word *Persian* nowhere mentioned before the Prophet *Ezekiel*, neither did it come to be of note till the time of *Cyrus*. The occasion of which mistake seems to have been for that Zoroaster the *Persian*, is by *Pliny*, *Laertius*, and others, styled Institutor of *Magick*, and of the *Magi*, which is to be understood no otherwise than that he first introduced them into *Persia*. For <sup>3</sup> *Plutarch* acknowledgeth, Zoroaster instituted *Magi* amongst the *Chaldeans*, in imitation of whom the *Persians* had theirs also: And the <sup>4</sup> *Arabick* History, that Zoroaster did not first institute, but reformed, the religion of the *Persians* and *Magi*, being divided into many Sects.

The fourth a *Pamphylian*, commonly called *Er*, or *Erus Armenius*. That he also had the Name of Zoroaster, <sup>5</sup> *Clemens* witnesseth: The same Author, (saith he, meaning *Plato*) in the 10. of his *Politicks*, mentioneth *Erus Armenius*, by descent a *Pamphylian*, who is Zoroaster; now this Zoroaster writes thus, <sup>6</sup> "This wrote I, Zoroaster Armenius, by descent a *Pamphylian*, dying in warres, and being in *Hades*, I Learned of the Gods. This Zoroaster, <sup>7</sup> *Plato* affirmeth to have been raised again to Life, after he had been Dead ten dayes, and laid on the Funeral pyre, repeated by <sup>8</sup> *Valerius Maximus*, and <sup>9</sup> *Macrobius*. To this Zoroaster, doubtlesse the latter part of *Arnobius's* Words, with which Interpreters are so much perplexed, ought to be referred, *Armenius Hostanis nepos, & familiaris Pamphilus Cyri*. Some conjecture he mentions two Zoroasters; I rather conceive, the Words relate only to this one, and perhaps are corrupt, thus to be restored and distinguished, *Armenius Hostanis nepos & familiaris, Pamphilus Erus: Armenius*, Nephew and Disciple (in which sense *πρωτεύων* is usually taken) of *Hostanes*, *Erus Pamphilus*.

The fifth a *Proconnesian*, mentioned by <sup>10</sup> *Pliny*; Such as are more diligent (saith he) place another Zoroaster, a *Proconnesian*, a little before *Hostanes*. This Zoroaster might probably be *Aristeus* the *Proconnesian*, who, according to <sup>11</sup> *Suidas*, lived in the time of *Cyrus* and *Cræsus*. He adds, that his soul could go out of his Body, and return as often

<sup>1</sup> in Pro-  
æm.

<sup>2</sup> Obel.  
Pamphil.  
lib. 1. cap. 2.  
sect. 1.

<sup>3</sup> de Isid.  
& Ostrid.

<sup>4</sup> Ser forth  
by Erpenius.

<sup>5</sup> Strom. lib.

<sup>6</sup> reading τὸ  
δὲ συνέχευον  
Ζωροάστους  
ὁ Αἰνέσιος.  
<sup>7</sup> loc. cit.  
<sup>8</sup> lib. 1. c. 8.  
<sup>9</sup> in somn.  
Scip.

<sup>10</sup> lib. 36. c. 1.

<sup>11</sup> in Ariste-  
as.

<sup>1</sup> lib. often as he pleased. <sup>2</sup> Herodotus relates an instance hereof, not unlike that of *Erus Armenius*, that he died suddenly in a Fuller's shop at *Proconnesus*, and was seen at the same time at *Cyzicus*: his Friends coming to fetch away his Body, could not find it. Seven years after he returned home, and published the Verses which were afterwards called *Arimaspean*; a Poem describing a Happy Life, or rather an Imaginary civil Government after such a manner as he conceived most perfect. This we may gather from <sup>3</sup> *Clemens Alexandrinus*, who saith, that the *Hyperborean* and *Arimaspean* Cities, and the *Elyzian* fields are forms of civil Governments of just Persons; of which kind is *Plato's* Commonwealth.

<sup>4</sup> Flor. To these may be added a sixth Zoroaster, (for so <sup>5</sup> *Apuleius* calls him) who lived at *Babylon*, at what time *Pythagoras* was carried Prisoner thither by *Cambyses*. The same Author terms him, *omnis divini arcanum Antistitem*, adding, that he was the chief Person whom *Pythagoras* had for Master; probably, therefore, the same with <sup>6</sup> *Zabratas*, by whom <sup>7</sup> *Diogenes* affirms, he was cleared from the pollutions of his Life past, and instructed from what things virtuous Persons ought to be free; and learnt the Discourse concerning Nature (Physick), and what are the Principles of the Universe; The same with *Nazaratas* the *Assyrian*, whom *Alexander* in his Book of *Pythagorick* Symbols, affirms to have been Master to *Pythagoras*; the same whom *Suidas* calls *Zares*; *Cyril*, *Zaran*; *Plutarch*, *Zaratas*.

That there should be so many Zoroasters, and so much confusion amongst Authors that write of them, by mistaking one for another, is nothing strange; for, from extraordinary Persons, Authors of some publick benefit, they who afterwards were Eminent in the same Kind, were usually called by the same Name. Hence is it, that there were so many *Belusses*, *Saturns*, *Jupiters*; and consequently, so much confusion in their Stories. The like may be said of Zoroaster the Chaldean, who being the Inventor of Magical and Astronomical Sciences, they who introduced the same into other Countries, as Zoroaster the Persian did, in imitation (as *Plutarch* saith) of the Chaldeans, and such likewise as were eminently skillfull in those Sciences, as the *Bactrian*, the *Pamphylian*, and the *Proconnesian*, are described to have been, were called by the same Name.

### CHAP. III.

#### Of the Chaldean Zoroaster, Institutor of the Chaldaick Philosophy.

THE first of these Zoroasters termed the Chaldean or Assyrian, is generally acknowledg'd the Inventor of Arts and Sciences amongst

amongst the Chaldeans, but concerning the time in which he lived, there is a vast disagreement amongst Authors.

Some of these erre so largely, as not to need any Consultation; such are <sup>1</sup> *Eudoxus*, and the Author of the Treatise entitled *Mæi*, commonly ascribed to *Aristotle*, (and so <sup>2</sup> *Pliny* cites it,) who asserts he lived 5000. years before *Plato*. Such likewise are *Hermippus*, *Hemodorus* the Platonick, *Plutarch*, and *Gemistus Plitho* (following *Plutarch*;) who place him 5000. years before the Destruction of *Troy*.

Others conceive Zoroaster to be the same with *Cham*, the son of *Noah*; of which Opinion (not to mention the *Pseudo-Berosus* of *Annius Viterbiensis*) were *Didymus* of *Alexandria*, *Agathias*, *Scholasticus*, and *Abenephi*: *Cham* (saith the last) was the Son of *Noah*; he first taught the worshipping of Idols, and first introduced Magical Arts into the world, his Name is Zoroaster, he the second *Adrius*, a perpetual fire. Hither also some referre the Rabbinical fables concerning *Cham*, that <sup>3</sup> by Magick he emasculated his Father, &c. <sup>4</sup> That *Noah* being by this means disabled from getting a fourth Son, cursed the fourth Son of *Cham*; That <sup>5</sup> this curse (which was that he should be a Servant of Servants) implied strange service, viz. Idolatry; That <sup>6</sup> hereupon the posterity of *Chus* became Idolaters, *Cham* himself being the first that made Idols and introduced strange service into the world, and taught his Family the worshipping of Fire.

The greater part of Writers place him later. *Epiphanius* in the time of *Nimrod*, with whom agree the Observations <sup>7</sup> said to be sent by *Callisthenes* to *Aristotle* of 1903. years before *Alexanders* taking *Babylon*: for from the year of the Julian Period in which *Babylon* was taken, the 1903. upward falls on the 2480. of the same *Æra*; about which time *Nimrod* laid the foundations of that City, and there settled his Empire.

*Suidas* relates him contemporary with *Ninus* King of *Assyria*; *Eusebius*, with *Semiramis* Wife of *Ninus*; *Ninus* is placed by Chronologers above the 3447. of the Julian Period.

*Suidas* (elsewhere) reckons him to have lived 500. years before the taking of *Troy*; *Xanthus*, 600. years before *Xerxes's* expedition into *Greece*. *Troy*, according to the *Marmor Arundelianum* was taken 434. years before the first Olympiad. *Xerxes's* expedition was on the first of the 75. Olympiad, viz. the of the Julian Period. The account of *Suidas* therefore falls on the 3030. that of *Xanthus* on the 3634. of the Julian Period. The latest of these seemeth to me most Historical, and agreeable to Truth.

Of his Birth, Life, and Death, there is little to be found; and even that, uncertain, whether applicable to him or to the Persian. *Plato* styles Zoroaster the Son of *Oromases*; but *Oromases* (as *Plutarch* and others shew) was a Name given to God by Zoroaster the Persian and his Followers: whence I conceive that *Plato* is to be understood of the Persian Zoroaster, who perhaps in regard of his extraordinary

Laerr. in  
P. o. em.  
lib 36. c. 1.

<sup>1</sup> R. Levin  
Gen. R. Sa-  
muel. in  
fortitudo  
fidei.  
<sup>2</sup> R. H. R.  
Aben Ezra  
in Gen.  
<sup>3</sup> R. H. R.  
in Suto-  
forum.  
<sup>4</sup> Simpli.

ordinary knowledge, was either Allegorically styled, or fabulously reported to be the son of God, or of some good Genius, as Pythagoras, Plato, and many other Excellent Persons were.

<sup>a</sup> lib. 36. c. 1.

<sup>b</sup> Pliny reports, that Zoroaster, (not particularizing, which of them) laughed the same day he was Born; and that his brain did beat so hard that it heaved up the hand laid upon it, a presage of his future science; and that he lived in the Deserts twenty years upon cheese so tempered as that it became not old. The Assyrian Zoroaster, (saith Suidas) pray'd he might dye by fire from Heaven, and advised the Assyrians to preserve his ashes, assuring that as long as they kept them, their Kingdom should never fail: but Cedrenus attributes the fame to the Persian.

Of Writings attributed to him, are mentioned

<sup>a</sup> Plin. lib. 36. c. 1.

<sup>b</sup> Verses, two millions, upon which Hermippus wrote a Comment, and added tables to them.

Oracles, perhaps part of the foresaid Verses; upon these Syrianus wrote a Comment in twelve Books.

Of Agriculture, or Mechanicks; Pliny alledgeth a rule for sowing; and the Author of the Geoponicks, many Experiments under his Name: but this was either spurious, or written by some other Zoroaster.

Revelations; supposititious also, forged (as Porphyrius professeth) by some Gnosticks.

To these add, cited by the Arabians, a Treatise of Magick; and another, of Dreams and their Interpretation, cited by Gelaldin frequently; Inventions doubtlesse of latter times.

Some ascribe the Treatises of the Persian Zoroaster to the Chaldean; but of those hereafter.

## CHAP. IV.

### Of Belus, another reputed Inventor of Sciences amongst the Chaldeans.

SOME there are who ascribe the Invention of Astronomy to Belus, of which Name there were two Persons, one a Tyrian, the other an Assyrian, who reigned in Babylonia next after the Arabians, about the 2682. year of the World, according to the account of Africanus; for whose Inventions the Babylonians honoured him as a God. There is yet standing, (saith <sup>a</sup> Pliny) the Temple of Jupiter Belus; he was the Inventor of the science of the Stars, and <sup>b</sup> Diodorus, speaking of the Egyptians, They affirm that afterwards many Colonies went out of Egypt, and were dispersed over the Earth, and that Belus reputed to be Son of Neptune and Lybia, carried one to Babylon; and, making choice of the River Euphrates, to settle it instituted Priests after the manner of those

<sup>a</sup> lib.

<sup>b</sup> lib. 1.

those in Egypt exempt from all publique Charges and Duties, which the Babylonians call Chaldeans; these observed the Stars imitating the Egyptian Priests, Naturalists and Astrologers. Thus Diodorus. But that Belus was son of Neptune and Lybia, is nothing but Greek Mythologic; that he brought a Colony out of Egypt into Babylon, is fabulous. For the Egyptians had not any Correspondence with foreigners for a long time after. But to confirm that he was skilful in those Sciences, <sup>c</sup> Alian gives this Relation.

<sup>c</sup> Var. Hist.

Xerxes son of Darius, breaking up the Monument of antient Belus, found an Urn of Glass in which his dead Body lay in Oyle; but the Urn was not full, it wanted a hand-breadth of the Topp: next the Urn there was a little Pillar, on which it was written, that whosoever should open the Sepulcher and did not fill up the Urn, should have ill fortune. which Xerxes reading grew afraid, and commanded that they should powre Oyl into it with all speed; notwithstanding, it was not filled: Then he commanded to powre into it the second time; but neither did it increase at all thereby. So that at last failing of success he gave over; and shutting up the Monument, departed very sad. Nor did the Event foretold by the Pillar deceive him: for he led an Army of 50 Myriads against Greece, where he received a great defeat, and returning home, died miserably, being murdered by his own Son, in the Night-time, a-bed.

To this Belus, Semiramis his Daughter <sup>d</sup> erected a Temple in the middle of Babylon which was exceeding high, and by the help thereof the Chaldeans who addicted themselves there to Contemplation of the Stars, did exactly observe their risings and settings.

<sup>d</sup> Diod. 1. 2.

## CHAP. V.

### Other Chaldaean Philosophers.

FROM Zoroaster were derived the Chaldaean Magi and Philosophers his Disciples; amongst whom, <sup>a</sup> Pliny mentions one <sup>b</sup> lib. 36. Azonaces Master of Zoroaster; which doubtles must have been meant of some later Zoroaster, there being many of that name, as we shewed formerly.

By the same <sup>b</sup> Author are mentioned of the antient Magi Maridius a Babylonian, and Zarmocenedas an Assyrian of whom nothing is left but their names, no monuments extant of them.

To these add <sup>c</sup> Zoromastres a Chaldaean Philosopher, who wrote Mathematicks and Physicks; and Teucer a Babylonian an ancient Author who wrote concerning the Decanates.

<sup>c</sup> Suid.

The Mathematicians also, saith <sup>d</sup> Strabo, mention some of these, as Cidenas, and Naburianus, and Sudinus, and Seleucus of Seleucia a Chaldaean, and many other eminent persons.

<sup>d</sup> lib.

B

CHAP.

## CHAP. VI.

## Of Berofus, who first introduced the Chaldaick Learning into Greece.

<sup>a</sup> Jos. Scal.  
in Euseb.

<sup>b</sup> בר הושע  
<sup>c</sup> Voss. de  
hist. Græc.  
lib. 1. c. 31.  
<sup>d</sup> Adversar.  
51. 7.

<sup>e</sup> Præpar.  
Evang. 1. 10.

<sup>f</sup> lib. de Si-  
byl.

After these flourished Berofus, or, as the Greeks call him Βεροσοῦς, which name <sup>a</sup> some interpret the Son of Oseas: for, as is manifest from Elias, בֵּרִי with the Chaldees is the same with בֵּרִי in Syriac; whence Bar-ptolemaus, as if the Son of Ptolemy, Bar-timaus, and the like: Gorionides and other Rabbins call him <sup>b</sup> Bar-Hosea; The Arabians Barafa; so Abenephi, and others.

<sup>c</sup> Barthius saith that there are some who assert him contemporary with Moses, which opinion justly he condemns as ridiculous; <sup>d</sup> Claudius Verderius in his Censure upon the Annian Berofus affirms, he lived a little before the reign of Alexander the Great; upon what authority, I know not; That he lived in the time of Alexander, we find in the Oration of Tatian against the Gentiles; but the same Tatian adds, he dedicated his History to that Antiochus who was the third from Alexander. But neither is this reading unquestionable; for <sup>e</sup> Eusebius cites the same place of Tatian thus, Berofus the Babylonian, Priest of Belus at Babylon who lived in the time of Alexander, and dedicated to Antiochus, the third after Seuleucus, a History of the Chaldeans in three Books, and relates the actions of their Kings, mentions one of them named Nabuchodonosor &c. Here we find μετὰ Σελευκον, but in the Text of Tatian, μετ' αὐτον after Alexander. And indeed this reading seems most consonant to the story. The next to Alexander was Seleucus Nicator: the next to him, Antiochus Σωτήρ; The third, Antiochus Θεός, who began his reign sixty one years after the death of Alexander: Now, it is possible that Berofus at the time of Alexander's taking Babylon might be thirty years old or less; and at his 90<sup>th</sup> year or somewhat younger might dedicate his History to Antiochus Θεός. Or we may say, that by Antiochus the third from Alexander is meant Antiochus Σωτήρ, reckoning Alexander himself inclusively for one, Seleucus the second, Antiochus Σωτήρ the third; to whom from the death of Alexander, are but 44 years: And in approving this Account we may retain the reading of Eusebius, supposing the first to be Seleucus, the second Antiochus Soter, the third Antiochus Θεός: neither is this inconsistent with Gesner's Translation of the words of Tatian κατ' Ἀλέξανδρον γενομένος, as in Stephens edition, of Eusebius; or κατ' Ἀλέξανδρον γεγονός, as in Tatian himself, qui Alexandri ætate vixit: which interpretation <sup>f</sup> Orophyrus Panvinus also follows. But considering these words more intently it came into my mind (saith Vossius) that it might better be rendered qui Alexandri ætate natus est, whereby all scruple may be taken

taken away; supposing Berofus to have been born but two years before Alexanders death; By which account he must have been but 64 years old when Antiochus Θεός, to whom he dedicated his Book began to reign: which way soever it is, Berofus published his History in the time of Ptolemaus Philadelphus; for he reigned 38 years, and in the sixth year of his reign Antiochus Soter began to reign in Syria in the 22<sup>d</sup> of Antiochus Θεός, to one of whom Antiochus dedicated his Book. But by no means can we assent to the Learned <sup>g</sup> Conradius <sup>h</sup> in Tatian; Gesnerus, who by Alexander conceives to be meant not he who was surnamed the Great son, of Philip, but that Alexander who succeeded Demetrius Soter, in the Kingdom of Syria, and was succeeded by Demetrius Nicator; by Antiochus understanding Antiochus Sedetes, who Reigned next after Demetrius Nicator: for if it were so, Berofus must have been a whole age later than Manetho; but Manetho flourished under Philadelphus (as Vossius elsewhere proves). Philadelphus died in the third year of the 133<sup>d</sup> Olympiad; but Antiochus Sedetes invaded Syria in the first of the 160<sup>th</sup> Olympiad: How then could Berofus live so late, who was a little precedent to Manetho, as Syncellus expressly affirms? Again, we may assert the time of Berofus another way. <sup>i</sup> Pliny saith he gave account of 480 years, <sup>j</sup> lib. 6. c. 55. which doubtless were years of Nabonassar: now the æra of Nabonassar begun in the second year of the 8<sup>th</sup> Olympiad; from which if we reckon 480, it will fall upon the later end of Antiochus Soter's reign; wherefore Berofus dedicated his Book either to him or to Antiochus Θεός his son. These Arguments will not suffer us to doubt of the time of Berofus.

This Berofus is mention'd by many of the Antients. <sup>k</sup> Vitruvius saith, he first settled in the Island Coos and there opened Learning. <sup>l</sup> Josephus that he introduced the writings of the Chaldeans concerning Astronomy and Philosophy among the Grecians. <sup>m</sup> Pliny that the Athenians, for his divine Predictions, dedicated to him publicly in their Gymnasium a Statue with a golden Tongue. He is mention'd likewise by <sup>n</sup> Tertullian, and the Author of the <sup>o</sup> Chronicon Alexandrinum. <sup>p</sup> in Apolo-

He wrote Babylonicks or Chaldaicks, in three Books: for they are cited promiscuously under both these Titles: The Babylonicks of Berofus, <sup>q</sup> Athenæus cites; but Tatian saith, he wrote the Chaldaick History in three Books. And <sup>r</sup> Clemens Alexandrinus cites Berofus, his third of Chaldaicks; and elsewhere, simply his Chaldaick Histories: And Agathias affirms, he wrote the antiquities of the Assyrians and Medes; for those Books contained not only the Assyrian or Chaldaean affairs but also the Median; <sup>s</sup> Agathias, as somewhere Berofus the Babylonian, and Athenocles, and Simacus, relate, who have Recorded the antiquities of Assyrians and Medes. Out of this work <sup>t</sup> Josephus hath preserved some excellent fragments; But the suppo-

<sup>g</sup> Antiquit.  
Jud. 1. 5.  
contra A-  
pion. lib. 1.

those fragments which *Josephus* cites out of the true *Berosus*: on the contrary, some things are plainly repugnant, as when he saith *Semiramis* built *Babylon*; whereas *Josephus* saith *Berosus* wrote, that it was not built by *Semiramis*.

<sup>1</sup> Paræn.

A daughter of this *Berosus* is mention'd by <sup>1</sup> *Justin Martyr* a Babylonian Sibyl, who prophesied at *Cumæ*; This cannot be understood of that *Cumæan* Sibyl, who lived in the time of *Tarquinius Priscus*; for betwixt *Tarquinius Priscus* and the first Pontick war (in which time *Berosus* lived) are 245 years; but of some other *Cumæan* Sibyl of much later time. That there were several Sibyls, who prophesied at *Cumæ*, <sup>2</sup> *Onuphrius* hath already proved out of the *Treatise of wonderful things* ascribed to *Aristotle*; and out of *Martianus Capella*, and other Writers.

<sup>1</sup> lib. de Sibyl.

*Berosus* being the person who introduced the Chaldaick Learning into *Greece*, we shall with him close the History of the Learned Persons or Philosophers amongst the Chaldeans.

## SECT.

## SECT. II.

### The Chaldaick Institution, and Sects.

## CHAP. I.

### That all Professors of Learning were more peculiarly termed Chaldeans.



Philosophy or Learning was not taught and propagated by the Chaldeans after the Grecian manner, communicated by publick Professors indifferently to all sorts of Auditors; but restrained to certain Families. These were by a more peculiar compellation termed Chaldeans; addicted themselves wholly to study; had a proper habitation allotted for them; and lived exempt from all publick charges and duties.

Of these is <sup>a</sup> *Diodorus* to be understood; who relates, that *Belus* <sup>a</sup> lib. 1: instituted Priests exempt from all publick charges and duties, whom the Babylonians call Chaldeans. *Strabo* adds, that there was a peculiar habitation in *Babylonia* allotted for the Philosophers of that Country who were termed Chaldeans; and that they inhabited a certain Tribe of the Chaldeans, and a portion of *Babylonia*, adjoining to the *Arabians* and the *Persian-Gulf*.

There were those Chaldeans who, as <sup>b</sup> *Cicero* saith, were named <sup>b</sup> not from the Art, but Nation. And of whom he is elsewhere to be understood, when he affirms that <sup>c</sup> in Syria the Chaldeans excel for knowledge of the Stars, and acuteness of wit; and <sup>d</sup> *Q. Curtius*, who <sup>a</sup> lib. describing the solemnity of those who went out of *Babylon* to meet *Alexander*, saith, Then went the Magi after their manner; next whom, the Chaldeans, Non vates modo sed artifices Babylonicorum: Where though some interpret artifices, those Astrologers who made Instruments for the practise of their Art; yet *Curtius* seems to intend no more then the Chaldeans of both sorts, the Plebeian Trademen, and the Learned.

Of these Chaldeans peculiarly so termed, is <sup>e</sup> *Laertius* likewise to <sup>e</sup> in præm. be understood, when he cites as Authors of Philosophy amongst the Persians the Magi, amongst the Babylonians or Assyrians the Chaldeans. And *Hesychius*, who interprets the word Chaldeans, a kind of Magi that know all things.

## CHAP. II.

## Their Institution.

lib. 1.

THESE Chaldeans preserved their Learning within themselves, by a continued Tradition from Father to Son. They learn not, (saith<sup>a</sup> Diodorus) after the same fashion as the Greeks; For amongst the Chaldeans, Philosophy is deliver'd by Tradition in the family; the Son receiving it from the Father, being exempted from all other employment; and thus having their Parents for their Teachers, they learn all things fully and abundantly, believing more firmly what is communicated to them: and being brought up in these Disciplines from Children, they acquire a great habit in Astrology, as well because that age is apt to Learn, as for that they employ so much time in Study. But among the Greeks, for the most part they come unprepared, and attain Philosophy very late; and having bestow'd some time therein, quit it to seek out means for their Livelihood: and though some few give themselves up wholly to Philosophy, yet they persist in Learning only for gain, continually innovating some things in the most considerable Doctrines, and never follow those that went before them; whereas the Barbarians persevering alwayes in the same, receive each of them firmly: But the Greeks aiming at gain, by this Profession erect new Sects, and contradicting one another in the most considerable Theorems, make their Disciples dubious; and their minds, as long as they live, are in suspense and doubt, neither can they firmly believe any thing: for if a man examine the chiefest Sects of the Philosophers, he will find them most different from one another, and directly opposite in the principal Assertions.

## CHAP. III.

## Sects of the Chaldæans distinguished according to their several Habitations.

lib. 6. c.

26.

lib. 16. p.

739.

lib.

AS all Professors of Learning amongst the Chaldeans, were distinguished from the rest of the People by the common Denomination of the Country, Chaldæans; so were they distinguish'd amongst themselves into Sects, denominated from the several parts of the Country, wherein they were seated: whereof<sup>a</sup> Pliny and<sup>b</sup> Strabo mention Hipparenes from Hipparenium, a City in Mesopotamia; Babylonians, from Babylon; Orchenes, (a third Chaldaick Doctrine) from Orchoe a City of Chaldea; and Borsippenes, from Borsippe, another City of Babylonia dedicated to Apollo and Diana. And

And though<sup>d</sup> Diodorus prefer the Chaldeans before the Græcians,<sup>e</sup> supra cit. for their perseverance in the same Doctrines without Innovations; yet we must not infer thence, that there was an universal consent of Doctrine amongst them; but only, that each of them was constant in belief, and maintenance of his own Sect, without introducing any new Opinion. For, that amongst these Sects there was no absolute agreement, is manifest from Strabo, who adds that<sup>e</sup> they did, (as in different Sects) assert contrary Doctrines; <sup>f</sup> some of them calculated Nativities, others disapproved it; Whence<sup>g</sup> Lucretius, <sup>loc. cit.</sup> <sup>loc. cit.</sup> <sup>lib.</sup>

The Babylonick Doctrine doth oppose  
The Chaldee, and Astrology ore'throws.

## CHAP. IV.

## Sects of the Chaldæans distinguished according to their several Sciences.

ANOTHER (more proper) distinction of Sects amongst the Learned Chaldeans, there was, according to the several Sciences which they profess. The Prophet<sup>a</sup> Daniel relating how Nebuchadonofar sent for all the Learned Men, to tell him his Dream, takes occasion to name the principal of them, which were four; Hbartumim, Ashaphim, Mecasbephim, Chasdim. <sup>cap. 2. v. 2.</sup>

Hbartumim, are by Abrabaniel, expounded Magi skilfull in Natural things; and by Fachtiades, those Magi who addicted themselves to contemplative Science, which interpretation suits well with the Derivation of the word; not as some would have from Chaymini, Burnt bones, (for that the Magi performed their Rites with Dead mens bones) nor from Churat, a Pen or Scribe, (in regard, the Egyptians used to call their wise Persons, Scribes:) for the Word in Chaldee is not taken in that sense; but from Charad, a Persian word, (by Transmutation of 𐤠 into 𐤡) signifying to know, whence Elmacinus instead of this Perse-Chaldee, useth two Arabick Words, Albochamaon, Walarraphaon; wise and Knowing Persons. The Hbartumim, therefore, were not (as commonly render'd) Magicians, but rather such as studied the Nature of all things, under which contemplation is comprehended Theology, and Physick, the knowledge of Beings, Divine and Natural.

Ashaphim<sup>b</sup> Fachtiades expounds those Magi qui scientiam activam excolebant: so Constantinus renders him, but adds, that Fachtiades is mistaken, and that the Ashaphim were rather the same as Souphoun in Arabick, wise, Religious Persons. This indeed, is the more probable; Souphoun is an attribute, proper to those who deliver'd all Theology, Mytically, and Allegorically, derived from Souph, Wool; either

in Dan. p.

34.



either for that the Garments of these professors of Theology, were made only of *wool*, never of *Silk*; or, from *attiring* and *vailing* the things which concern the Love of God, under the figures of visible things: whence is deriv'd, the Word *Haseviph*, *Myſtick Theology*; and perhaps, from the Hebrew root, *Aſhaph*, comes the Greek σοφῆς, the first attribute given by the Greeks to Learned Persons, afterwards changed into φιλόσοφος. These *Aſhaphim*, the ordinary Interpretation of the Text in *Daniel* styles *Astrologers*: and *Aben Ezra* derives the Word from חשב חשבון *twy-ight*, because they observe the *Heavens*, at that time; But the *Astrologers* are meant afterwards by the Word *Chafdim*, (last of the four.) The *Aſhaphim* of the *Chaldeans*, seem rather to be the same with the *Magi* of the *Persians*, Priests, the professors of Religious Worship, which they termed *Magick*.

*Mecashphim* properly signifieth *Revealers*, (that is,) of abstruse things: the Word is derived from *Chashaph*, which the *Arabians* still use in the same sense of *Revealing*: *Mecashphim* are generally taken, (as by *R. Meſes*, *Nachmarides*, *Abrahamiel*, and others) for such as practised *Diabolical Arts*: not improperly render'd, *Sorcerers*.

*Chafdim*, (or *Chaldeans*) was an attribute (as we shewed formerly) conferred in a particular sense upon the Learned Persons of the *Chaldeans*: Amongst whom, by a restriction yet more particular, it signify'd the professors of *Astrology*, this being a study to which they were more especially addicted, and for which most eminent; these are those *Chafdim*, whom *Strabo* styles χάλδαῖες ἀστρονομῶν, *astronomical Chaldeans*.

Besides these four kinds (which seem to have been the principal,) there are several others mention'd, and prohibited by the *Levitical Law*, *Deut.* 18. 10. *Choser*, *Casmim*, *Megzononim*, *Menacheshim*, *Hhober*, *Hhaber*, *Shel*, *Ob*, *Fideoni*, *Doreſh el Hammetim*. *R. Matmonides* reciting them all, adds, that, they were several sorts of *Diviners* sprung up of old amongst the *Chaldeans*. *Jachiades* mentions them, as particular kinds of the *Mecashphim*.

lib. 16. p.  
739.

The

## THE SECOND PART.

### The Chaldaick Doctrine.

From the four general kinds of the professors of Learning amongst the *Chaldeans*, mention'd by the Prophet *Daniel*, (of which we last treated) may be inferred, Of what parts or Sciences the *Chaldaick Doctrine* did consist. The *Hbartumim* were employed in *Divine* and *Natural speculation*; The *Aſhaphim*, in *Religious worship*, and *Rites*; The *Mecashphim*, and *Chafdim* in *Divination*; these by *Astrology*, those by other *Arts*: which two last, *Diodorus*, speaking of the Learned *Chaldeans*, comprehends under the common name of *Astrologers*; the other two, under that of *Natural Philosophers*, and *Priests*: for he saith, they imitated the *Egyptian Priests*, *Naturalists*, and *Astrologers*.

In treating therefore of the *Chaldaick Doctrine*, we shall first lay down their *Theology*, and *Physick*, the proper study of the *Hbartumim*; Next, their *Astrology*, and other Arts of *Divination*, practis'd by the *Chafdim*, and *Mecashphim*: thirdly, their *heurgy*, and lastly, their *Gods*. Which contemplation and rites were peculiar to the *Aſhaphim*.

## SECT. I.

### Theology, and Physick.

The *Chaldaick Doctrine*, in the first place considers all Beings, as well *Divine*, as *Natural*: the contemplation of the first, is *Theology*; of the latter, *Physick*.

<sup>a</sup> *Zoroaster* divided all things into three kinds; the first *Eternal*; the second had a beginning in time, but shall have no end; the third *Mortal*: the two first belong to *Theology*. The Subject of *Theology*, (saith <sup>b</sup> *Eusebius*, speaking doubtless of the followers of *Zoroaster*) they divided into four kinds; The first is *God*, the *Father* and *King*; next him, there followeth a multitude of other *Gods*; in the third place they rank *Demons*; in the fourth *Heroes*, or, according to others, *Angels*, *Dæmons*, and *Souls*.

The third, or mortal kind is the Subject of *Physick*; It comprehends all things material; which they divide into seven Worlds, one *Empyrean*, three *Etherial*, three *Corporeal*.

C

CHAP.

part. 1.  
Sect. 2.  
chap. 4.

Pfell. in  
Orac. p. 51.

præp.  
Evang. lib.  
4. cap. 3.



## C H A P. I.

## Of the Eternal Being, God.

**T**He first kind of things (according to Zoroaster) is Eternal, the Supreme God. *In the first place (saith Eusebius) they conceive that God the Father and King ought to be ranked.* This the Delphian Oracle (cited by Porphyrius) confirms

*Chaldes and Jews wise only, worshipping  
Purely a self-begotten God and King.*

This is that principle of which the Author of the Chaldaick Summary saith, *They conceive there is one principle of all things, and declares that it is one and good.*

<sup>a</sup> Porph. vit.  
Pythag.

<sup>a</sup> God (as Pythagoras learnt of the Magi, who term him Oromasdes) in his Body resembles Light, in his Soul Truth; That God (according to the Chaldaick opinion) is Light, besides the testimony of Eusebius, may be inferred from the Oracles of Zoroaster, wherein are frequently mentioned the <sup>b</sup> light, beams, and splendor of the Father.

<sup>b</sup> φῶς, ἀνύαι,  
καὶ φέγγος  
πατρὸς.

In the same sense they likewise termed God a Fire; for *Ur* in Chaldee signifying both Light and Fire, they took Light and Fire promiscuously (as amongst many others Plato doth when he saith that God began to compound the whole body of the world out of fire and earth: by which fire he afterwards professeth to mean the Sun whom he styles the brightest and whitest of things, as if light and fire, brightness and whiteness were all one;) this is Manifest from the Zoroastrian Oracles also, wherein he is sometimes called simply fire, sometimes the paternal fire, the one fire, the first fire above.

<sup>c</sup> Agath.

Upon this ground (doubtless) was the worship of Fire instituted by the Antient Chaldeans; and <sup>c</sup> from them derived to the Persians; of which hereafter, when we shall come to speak of their Gods and Religious Rites.

## C H A P. II.

## The emanation of Light or Fire from God.

**G**od being (as we have shewn) an Intellectual Light or Fire did not (as the Oracle saith) shut up his own fire within his intellectual power, but communicated it to all Creatures; first and immediately

mediately to the first Mind (as the same Oracles assert) and to all other æviteral and incorporeal Beings, (under which notion are comprehended a multitude of God's Angels good Demons and the Souls of Men): The next emanation is the supramundane light an incorporeal infinite luminous space in which the Intellectual Beings reside; The supramundane light kindles the first corporal World, the Empyreum or fiery Heaven, which being immediately beneath the incorporeal light, is the highest brightest and rarest of bodies. The Empyreum diffuseth it self through the Æther which is the next body below it, a fire less refined than the Empyreum: But that it is fire, the more condens'd parts thereof, the Sun and Stars, sufficiently evince; from the Æther this fire is transmitted to the material or sublunary worlds; for though the matter whereof it consist, be not light but darkness, (as are also the material or bad Demons) yet this <sup>a</sup> vivificative fire actuates and gives life to all it's parts, insinuating, diffusing it self, and penetrating even to the very Center: *passing from above (saith the Oracle) to the opposite part, through the Center of the Earth.* We shall describe this more fully, when we treat of the particulars.

<sup>a</sup> ζωογονίαν  
ὡς ὁ Ὀράκ.

## C H A P. III.

## Of things æviteral and incorporeal.

**T**He Second or middle kind of Things (according to Zoroaster is that which) is begun in time but is without end (commonly termed æviteral.) To this belong that multitude of Gods which Eusebius saith they asserted next after God the Father and King; and the Souls of Men: *Pfellus* and the other Summarist of the Chaldaick Doctrine name them in this order, *Intelligibles; Intelligibles and Intellectuals; Intellectuals; Fountains; Hyperarchii or Principles; Unzoned Gods; Zoned Gods; Angels; Demons; Souls.* <sup>a</sup> All these they conceive to be light, (except the ill Demons which are dark.)

<sup>b</sup> Over this middle kind Zoroaster held *Mithra* to preside, whom <sup>c</sup> Plato the Oracles (saith *Pfellus*) call the Mind. <sup>c</sup> This is employed about secondary things.

## C H A P. IV.

## The First Order.

**I**N the first place are three Orders, one *Intelligible*, another *Intelligible and Intellectual*, the third *Intellectual*. The first order which is of Intelligibles, seems to be (as the Learned *Paricinus* conjectures

jectures; for *Pfellus* gives only a bare account, not an exposition of these things) that which is only understood: This is the highest Order: The second or middle Order is of Intelligibles and Intellectuals, that is, those which are understood, and understand also, as *Zoroaster*.

*There are Intelligibles and Intellectuals, which understanding are understood.*

The third is of Intellectuals; which only understand: as being Intellect, either essentially or by participation. By which distinction, we may conceive that the highest Order is above Intellect, being understood by the middle sort of Minds. The middle Order participates of the Superiour, but consists of Minds which understand both the superiour and themselves also. The last Order seems to be of Minds, whose office is to understand not only themselves but superiours and inferiours also.

Of the first of which Orders, the *Anonymous* Author of the Summary of the Chaldaick Doctrine, thus: *Then* (viz. next the one & good) they worship a certain paternal Depth consisting of three Triads; each Triad hath a Father, a Power, and a Mind: *Pfellus* somewhat more fully; Next the One they assert the paternal Depth compleated by three Triads: each of the Triads having a Father first, then a Power middle, and a Mind the third amongst them: which (Mind) shutteth up the Triad within itself, these they call also Intelligibles.

This Triple Triad seems to be the same with the Triad mention'd in the Oracles of *Zoroaster*. What *Pfellus* terms Father, he calls Father also.

*The Father perfected all things, and Paternal Monad where the Paternal Monad is.*

The second which *Pfellus* calls Power, he terms also the power of the Father.

*Neither did he shut up his own fire in his Intellectual power, and — The strength of the Father*

And the Duad generated by the Monad and resident with him:

*The Monad is enlarged which generates two.*

And again,

*The Duad resides with him.*

This is also the first paternal Mind; for the third of this Triad, which *Pfellus* terms the Mind, he saith is the second Mind.

*The Father perfected all things, and delivered them over*

*To the second Mind, which all Man-kind calls the first.*

And as *Pfellus* saith, that this Mind shuts up the Triad and paternal Depth within it self; so *Zoroaster*

*It is the Bound of the paternal Depth and Fountain of Intellectuals.*

And again,

*It proceeded not further but remain'd in the paternal Depth.*

## CHAP. V.

## The Second Order.

Next these (saith *Pfellus*) there is another Order, of Intelligibles and Intellectuals; this also is divided three-fold, into Jynges, Synoches, and Teletarchs. With him agrees the *Anonymous* Summarist, Then is the Intelligible Jynx; next which are the Synoches, the Emphyreal, the Etherial and the Material; after the Synoches, are the Teletarchs.

The first are Jynges, of vvhich the Oracle

*Intelligent Jynges do themselves also understand from the Father*

*By unspeakable counsels being moved so as to understand;*

*Pfellus* saith, they are certain powers next to the paternal Depth consisting of three Triads (I would rather read, the paternal Depth which consists of three Triads, for so it is described in the foregoing Chapter by the same Author) which, according to the Oracle, understand by the paternal Mind, which contains the cause of them singly within it self: Pleron, They are Intellectual species conceived by the Father, they themselves being conceptive also and exciting conceptions or notions by unspeakable counsels; These seem to be the Ideas described by the *Zoroastrian* Oracle;

*The Mind of the Father made a jarring noise, understanding by vigorous counsels*

*Omni-form Ideas, and flying out of one fountain*

*They sprung forth, for from the Father was the counsel and end;*

*But they were divided, being by Intellectual fire distributed*

*Into other Intellectuals, for the King did set before the multi-form world*

*An Intellectual incorruptible pattern, the print of whose form*

*He promoted through the world, and accordingly the world was framed*

*Beau:ified with all kind of Ideas of which there is one fountain,*

*Out of which came rushing forth others undistributed.*

*Being broken about the Bodies of the world which through the vast recesses*

*Like swarms are carried round about every way*

*Intellectual Notions from the paternal fountain cropping the flower of fire.*

*In the point of sleeplesse Times of this*

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*Primigenious Idea the first self-budding fountain of the Father budded.*

Upon which words Proclus, having cited them as an Oracle of the Gods, adds, *Hereby the Gods declared as well where the subsistence of Idea's is, as who that God is who contains the one fountain of them, as also, after what manner the multitude of them proceeded out of this Fountain, and how the world was made according to them. And that they are movers of all the systemes of the world, and that they are all Intellectual essentially: Others may find out many other profound things, by searching into these Divine Notions; but for the present let it suffice us, to know that the Gods then selves ratify the Contemplations of Plato, for as much as they term those Intellectual Causes Idea's; and affirm that they gave pattern to the world, and that they are Conceptions of the Father: for they remain in the Intellections of the Father: and that they go forth to the making of the world, for ποιοῦν implies their going forth: and that they are of all forms, as containing the Causes of all things divisible: and that from the fountaineous Idea's there proceeded others, which by several Parts framed the world, and are said to be like swarms (of Bees) because they beget the Secondary Idea's: thus Proclus.*

The second are the *Synoches* which are three, the *Empyrean*, the *Ætherial*, the *Material*: answerable to the several Worlds, which they govern: for they seem to be Minds, which receiving from Hecate the influence of that fire which dispenfeth life, infuse it into the *Empyrean*, *Ætherial*, and *Material* Worlds, and support and govern those Worlds and give them vital Motion. The Oracle termeth them *Anoches*.

*Each world hath intellectual Anoches inflexible, where Psellus interprets them the most excellent of Intelligible Species, and of those that are brought down by the Immortals in this Heaven, in the head of whom is conceived to be a God, the second from the Father.*

The last of this Order are the *Teletarchs*, joyned with the *Synoches* by the Oracle.

*The Teletarchs are comprehended with the Synoches.*

This second Order or Triad, Proclus and Damascius often mention, styling it by the double name of *Intelligent* and *Intellectual*.

## CHAP. VI.

### The third Order.

† Epist.

THE last Order is of *Intellectuals*; <sup>a</sup> Psellus, *After the middle Order is the Intellectual having one paternal Triad, which consists of the once above, and of Hecate and of the twice above; And*  
another,

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another (Triad) which consists of the *Amiliēti*, which are three; And one, the *Hypezocos*. These are seven fountains. Anonymus summarist, *After these are the fountainous Fathers called also Cosmagogues; the first of whom is called the once above, next whom is Hecate; then the twice above, next whom three Amiliēti; and last, the Hypezocos.*

Of the Cosmagogues Psellus interprets the Zoroastrian Oracle.

*Oh how the world hath intellectual Guides inflexible!*

The Chaldeans, saith he, assert Powers in the world, which they term Cosmagogi, (guides of the world) for that they guide the world by provident Motions. These Powers the Oracle calls ἀνοχῆς Sustainers; as sustaining the whole world. The Oracle saith, they are immovable, implying their sealed Power; sustentive, denoting their Guardianship. These Powers they designe only by the Causes and immobility of the worlds. Pletho interprets them the most excellent of Intelligible Species, and of those that are brought down by immortals in this Heaven. The Coryphaeus of whom, he conceives to be a God, the second from the Father.

The *Amiliēti* also, and the *Hypezocos* are mentioned by the Oracle.

— — — for from him

*Spring forth all the implacable (Amiliēti) Thunders.*

*And the Recesses (suscipient of Presters) of the omni-lucent Strength.*

*Of Father-begotten Hecate, and Hypezocos the flower of fire.*

The *Amiliēti* [implacable] are Powers so termed, for that they *Psell.* in are firm and not to be converted towards these inferior things; Orac. and also cause that Souls be not allured by affections.

## CHAP. VII.

### Fountains, and Principles.

BESIDES this last Order of Intellectuals, which Psellus styles seven fountains, and the Anonymus summarist fountainous fathers, the latter gives Account of many other fountains, *They reverence also* (saith he) *a fountainous Triad of Faith, Truth, and Love; they likewise assert a Principiative Son from the solar fountain, and Archangelical, and the fountain of Sense, and fountainous Judgment, and the fountain of Perspectives, and the fountain of Characters which walketh on unknown Marks, and the fountainous Tops of Apollo, Osyris, Hermes, they assert material fountains of Centers and Elements, and a Zone of Dreams, and a fountainous Soul.*

Next the fountains, saith Psellus, are the *Hyperarchii*; The Anonymus more fully, *Next the fountains, they say, are the Principalities, for the fountains are more principle than the principles; Both these names of Fountains and Principles are used by Dionysius Areopagita, frequently; even in the third Triad, he puts the name of Principles, ἀρχῶν* (or Principalities) after whom the Arch-angels.

of

Of the Animal-productive Principles, (continues the Anonymus) the top is called Hecate, the middle principiative Soul, the bottom principiative Virtue. This seems to be that Hecate, whom Psellus saith, they held to be the fountain of Angels, and of Demons, and of Souls, and of Natures; The same which the Oracle means, saying,

in Orac.

On the left side of Hecate, is the fountain of virtue: for the Chaldeans, (as Psellus saith) esteem Hecate a Goddesse, seated in the middle rank, and possessing as it were the Center of all the Powers; in her right parts they place the fountain of Souls, in her left the fountain of goods or of Virtues; Moreover they say, the fountain of Souls is prompt to propagations, but the fountain of Virtues continueth within the bounds of its own Essence, and is as a Virgin incorrupted; which settledness and immobility, it receives from the power of the Amiliäi, and is guirt with a Virgin Zone. What Psellus here calls the fountain of Souls, and the fountain of Virtues, is the same which the Anonymus styles, principiative Soul, and principiative Virtue.

## CHAP. VIII.

### Unzoned Gods, and Zoned Gods.

**N**Ext (the Hyperarchii, according to Psellus) are the Azoni, (Unzoned Gods) there are amongst them, (saith the Anonymus summarily) <sup>a</sup> unzoned Hecates, as the Chaldaick, the Triecdotic, Comas, and Ecclustick: The unzoned Gods are Sarapis and Bacchus, and the <sup>b</sup> Chain of Osyris and of Apollo, (continued series of Geniuses, connected in the manner of a chain) they are called unzoned, for that they use their power freely (without restriction) in the Zones, and are enthroned above the conspicuous Deities: These conspicuous Deities are the Heavens and the Planets, (perhaps of the same kind as the Intelligences, which the Peripateticks asserted Movers of the Spheres) and whereas he saith, they live in Power, ἐν ἐξουσίᾳ, it is the same Attribute which Dionysius gives the third of the second Hierarchy, τῶν ἐν ἐξουσίᾳ ἐξουσίαν.

<sup>a</sup> Psell.  
<sup>b</sup> Anon.

The Zoned Gods are next: <sup>a</sup> These are they which have (confinement to) particular Zones, and are rouled freely about the Zones of Heaven, and have the Office of governing the world; for they hold, there is a Zoned kind of Deity, which inhabits the parts of the sensible world, and guirdeth (or circleth) the Regions about the material Place, according to several distributions. The same Office Dionysius seems to assigne to the second and third Hierarchies.

<sup>c</sup> Psell.

These Azoni, and Zonæi, are mentioned also by Damascius; This (saith he) sendeth out of her self the fountain of all things, and the fountainous <sup>c</sup> chain; but That, (sendeth out of her self the fountainous chain) of particulars; and passeth on to Principles and Archangels, and Azoni, and Zonæi, as the Law is of the procession of the renowned

renowned particular Fountains. And by Proclus, The sacred names of the Gods delivered according to their mystical interpretation, as those which are celebrated by the Assyrians, <sup>a</sup> Zonæi, and Azoni, and Fountains, and Amiliäi, and Synches, by which they interpret the Orders of the Gods. <sup>b</sup> In Proclm. Parmenid. <sup>c</sup> Read, Zonæi.

## CHAP. IX.

### Angels and Immaterial Demons.

**N**Ext (the Zonæi) are the Angels. Arnobius saith of Hosthanes, Psel. (one of the Persian Magi, who received their Learning from the Chaldeans) that he knew the Angels Ministers and Messengers of God (the true God) did wait on his Majesty, and tremble as afraid, at the Beck and Countenance of the Lord; the Zoroastrian Oracles mention reduciue Angels, which reduce Souls to them, drawing them from several things. <sup>a</sup> in Orac.

The next are Demons; Of these the <sup>a</sup> Chaldeans hold some to be <sup>a</sup> Psel. in good, others bad. <sup>b</sup> The good, they conceive to be Light; the bad <sup>b</sup> Orac. Darknesse. That there are good Demons, natural reason tells us; <sup>c</sup> Euseb. Oracle:

Nature persuades that there are pure Demons.

The bourgeons even of ill matter are beneficial and good.

Nature, or natural reason, saith Pletho, persuades, that the Demons are holy, and that all things proceeding from God, who is good in himself, are beneficial: if the bloomings of ill matter (viz. of last substances) are good, much more are the Demons such, who are in a more excellent rank, as partaking of Rational nature, and being mixed with Mortal nature.

## CHAP. X.

### Souls.

**N**Ext to Demons, Psellus (in his Epitome of the Chaldaick Doctrine) placeth Souls, the last of eviternal beings.

<sup>a</sup> Of Forms, the Magi, (and from them the Pythagoreans and Platonists) assert three kinds; One wholly separate from matter, the <sup>a</sup> Pletho in supercelestial Intelligences; An other inseparable from matter, having a substance not subsisting by it self, but dependent on matter, together with which matter, which is sometimes dissolved by reason

D of

of it's nature subject to mutation, this kind of Soul is dissolved also, and perisheth. This they hold to be wholly Irrational.

<sup>b</sup> Ibid.

<sup>b</sup> Betwixt these, they place a middle kind, a Rational Soul, differing from the Supercelestial Intelligences, for that it alwayes co-exists with matter; and from the Irrational kind, for that it is not dependent on matter, but on the contrary matter is dependent on it; and it hath a proper substance potentially subsistent by it self. It is also indivisible, as well as the Supercelestial Intelligences, & performing some works in some manner ally'd to theirs, being it self also busied in the knowledge and contemplation of Beings, even unto the supreme God, and for this reason is Incorruptible.

<sup>c</sup> P<sup>er</sup>. in Orac.

<sup>c</sup> This Soul is an Immaterial and Incorporeal Fire, exempt from all compounds, and from the material body; it is consequently immortal: for nothing material or dark is commixed with her, neither is she compounded so as that she may be resolved into those things of which she consists.

<sup>d</sup> in Orac.

<sup>d</sup> This Soul hath a self-generate and self-animate essence; for it is not moved by another: for if according to the Oracle, it is a portion of the Divine fire, and a Lucid fire, and Paternal notion, is an immaterial and self-subsistent form, for such is every Divine Nature, and the Soul is part thereof.

<sup>e</sup> Epit.

<sup>e</sup> Of humane Souls they allege two fountainous causes, the Paternal Mind, and the Fountainous Soul: the particular Soul, according to them, proceeds from the Fountainous, by the will of the Father.

<sup>f</sup> P<sup>er</sup>. in Orac.

<sup>f</sup> Now whereas there are several mansions, one wholly bright, another wholly dark, others betwixt both, partly bright, partly dark, the place beneath the Moon is circumnebulous, dark on every side; the Lunary, partly lucid, and partly dark, one half bright, the other dark; the place above the Moon circumlucid, or bright throughout; the Soul is seated in the circumlucid region.

<sup>g</sup> P<sup>er</sup>. in Epit.

<sup>g</sup> From thence this kind of Soul is often sent down to Earth, upon several occasions, either by reason of the flagging of its wings, (so they term the deviation from its original perfection) or in obedience to the will of the Father.

<sup>h</sup> P<sup>er</sup>tho in Orac.

<sup>h</sup> This Soul is alwayes coexistent with an Ætherial body as its *Vehiculum*, which she by continual approximation maketh also immortal. Neither is this her *Vehiculum* inanimate in it self, but is it self animated with the other species of the Soul, the Irrational (which the Wise call (εἰδωλον) the Image of the Rational Soul) adorn'd with Phantasy and Sense, which seeth and heareth it self whole through whole, and is furnish'd with all the Senses, and with all the rest of the Irrational faculties of the Soul.

<sup>i</sup> loc. cit.

<sup>i</sup> Thus by the principal faculty of this body Phantasy, the Rational Soul is continually joyned to such a body, and by such a body sometimes the Humane Soul is joyned with a Mortal body, by a certain affinity of nature, the whole being infolded in the whole enlivening Spirit

Spirit of the Embryon, this *Vehiculum* it self being of the nature of a Spirit.

<sup>k</sup> The Image of the Soul, viz. that part which being it self voyd of Irrational is joyned to the Rational part, and depends upon the vehicle thereof, hath a part in the circumlucid region; for the Soul never layeth down the vehicle adherent to her.

<sup>l</sup> The Soul being sent down from the mansion wholly-bright, to serve the mortal body, that is, to operate therein for a certain time, and to animate and adorn it to her power, and being inabled according to her several Virtues do dwell in several Zones of the world, if she perform her office well, goes back to the same place, but if not well, she retires to the worst mansions, according to the things she hath done in this life. <sup>m</sup> Thus (the Chaldeans) restore <sup>n</sup> P<sup>er</sup>. in Souls to their first condition, according to the measure of their Epit. several purifications, in all the Regions of the World; some also they conceive to be carried beyond the World.

## CHAP. XI.

### The Supramundane Light.

**A**LL these æviteral and incorporeal Beings are seated in the Supramundane Light, which it self also is incorporeal, placed immediately above the highest Corporeal World, and from thence extending upwards to infinite;

<sup>Proclus</sup> (cited by *Simplicius* on this Oracle of Zoroaster

*Abundantly animating Light, Fire, Æther, worlds.*)

saith, This Light is above all the seven worlds, as a Monad before or above the Triad of the Empyræal, Ætherial, and Material worlds: adding, that this primary Light is the Image of the Paternal Depth, and is therefore supramundane, because the Paternal Depth is supramundane. And again, this Light, saith he, being the supramundane Sun, sends forth Fountains of Light; and the Mystick Discourses tell us, that it's generality is among supramundane Things; for there is the Solar world, and the Universal Light, as the Chaldaick Oracles assert.

And again, the Centers of the whole World, as one, seem to be fix'd in this: for, if the Oracles fixed the Centers of the material world above it self, in the Æther, proportionably ascending, we shall affirm that the Centers of the highest of the worlds are seated in this Light. Is not this first Light the Image of the Paternal Depth, and for that reason supramundane also, because that is so?

## CHAP. XII.

## Of things Temporal (or Corruptible) and Corporeal.

**T**He third and last kind of things, according to Zoroaster, is Corruptible or Temporal; which as it began in time, so shall it likewise in time be dissolved: The President over these is *Arimanes*.

Under this third kind are comprehended the Corporeal Worlds, the Empyrean immediately below the Supramundane light, the Æthereal next the Empyrean, and the Material the lowest of all, as the Oracle ranks them.

*Abundantly animating, Light, Fire, Æther, Worlds.*

These corporeal Worlds are seven; *Orac.*

*For the Father formed seven firmaments of Worlds,*

*Including Heaven in a round figure,*

*He fixed a great company of innerratick stars,*

*He constituted a Heptad of Erratick animals,*

*Placing the Earth in the middle, but the water in the bosome of the Earth*

*The Air above these:*

*Pfellus* explaining how they are seven, saith, *They affirm that there are seven corporeal Worlds; one Empyrean and first; then three Æthereal; and lastly three Material, the fixed Circle, the Erratick, and the Sublunary Region:* But this enumeration seems to fall short; for he mentions but two Æthereal Worlds (the Orb of fixed Stars and the Planetary Orb) and one Material, (the Sublunary Region:) as the Learned *Patricius* observes, who therefore reckons the seven thus; One Empyrean, three Æthereal, (the Fixed Orb, the Planetary Orb, the Orb of the Moon) and three Elementary, (the Æthereal, the Watry, and the Terrestrial;) But perhaps it will better suit with the Oracle (which includes the Moon within the Planetary Orb, and placeth the Water under the Earth,) as also with *Pfellus* (who calls the last three Worlds, Material), to dispose them thus,

Corporeal Worlds. seven,	{	One Empyrean World	(reum
		Three Æthereal Worlds	
		The Supreme Æther next the Empyrean	
		The Sphear of fixed Stars	
		The Planetary Orb	
		Three Material Sublunary Worlds	
		The Air	
		The Earth	
		The Water.	Neither

Neither can it seem strange that the three last only should be called Material: for the Chaldaens conceiving matter to be a dark substance or rather Darkness it self, the Empyrean and Æthereal Worlds, which (as we shall shew) consist only of Light or Fire, cannot in their sense be said to be Material, though Corporeal.

The Empyrean or First of these, saith *Pfellus*, they attributed to the Mind, the Æthereal to the Soul, the Material to Nature. *Epitom. xi*

## CHAP. XIII.

## The Empyrean World.

**T**He \* First of the Corporeal Worlds, is the Empyrean; (by *Pfell.* *Empyreum* the Chaldaens understand not, as the Christian Theologians, the Seat of God and the Blessed Spirits, which is rather analogous to the Supreme Light of the Chaldaens, but the outmost Sphear of the Corporeal World). It is round in figure, according to the Oracle,

*Inclusing Heaven in a round figure.*

It is also a *solid Orb, or Firmament*: for the same Oracles call it *σφαῖρα*. It consists of fire, whence named the Empyrean, or, as the Oracles, *the fiery World*; which fire being immediately next the Incorporeal supramundane Light is the rarest and subtillest of Bodies, and by reason of this Subtily penetrates into the Æther, which is the next World below it, and, by Mediation of the Æther, through all the Material World: *This may be evinced more particularly, saith Proclus, from the Divine Tradition (meaning the Zoroastrian Oracles): for the Empyreum penetrates through the Æther, and the Æther through the Material world; and though all the Intellectual Tetrads and Hebdomads have a Fountainous Order, and consequently an Empyrean President, nevertheless they are contained in the Worlds, since the Empyrean passeth through all the Worlds.*

Nevertheless, the Empyreum it self is fix'd and immoveable; as *Simplicius*, further explicating the Chaldaick Doctrine, acknowledgeth, by this similitude, *Let us imagine to our selves (saith he) two Sphears, one consisting of many Bodies, these two to be of equal bigness, but place one together with the Center, and put the other into it; you will see the whole World existing in place, moved in immoveable Light, which world according to it's whole self is immoveable, that it may imitate Place, but is moved as to it's parts that herein it may have less than Place.*

CHAP.

## C H A P. XIV.

## The Æthereal Worlds.

**A**fter the Empyræum, the Oracle names the Æther, *Fire, Æther, worlds*; confirm'd by *Pfellus* and the Anonymous Summarist, who assert, that next the Empyræum are the three Æthereal Worlds, but of these three they mention only two, (and those misapplied to the Material Worlds) *The Sphear of fixed Stars, and the Planetary Sphear*: The third (perhaps implied though not express'd) might be the Æther which is betwixt the Empyræum and the Sphear of fixed Stars.

The Æther is a fire (as it's name implies) less subtile than the Empyræum, for the Empyræum penetrates through the Æther: yet is the Æther itself so subtile that it penetrates through the material world.

The second Æthereal World is the Sphear of fixed Stars, which are the more compacted or condensed parts of the Æthereal fire, as *Patricius* ingeniously interprets this Oracle,

*He compacted a great number of innervatick Stars.*

*Forcing (or pressing) fire to fire.*

The third Æthereal World is that of the Planetary Orb, which contains the Sun, Moon, and five Planets; styled by the Oracles, Erratick animals and Fire

*He constituted a heptad of Erratick animals;*

and again, *He constituted them six; the seventh was that of the Sun; Mingling fire in them.*

## C H A P. XV.

## The Material Worlds.

**T**he last and lowest are the Material Worlds, which *Pfellus* and the other Summarist assert to be three; meaning doubtless the Air, Earth, and Water; for so the Oracle ranks them,

*Placing the Earth in the middle, but the water in the bosom of the Earth, The Air above them.*

This is that last order of Worlds, of which the Chaldaick summary saith, *It is called terrestrial, and the hater of light: it is the region beneath the Moon, and comprehends within it self matter, which they call the bottom.* By which words it appears upon what ground the Chaldeans asserted only these Sublunary Worlds to consist of Matter, but the Empyrean and Æthereal to be Immaterial though Corporeal: for Matter they understand to be the hater of Light, Darknesse, and the Bottom of a nature quite different from the Empyræum and Æther whose very substance is Light it self, yet it is actuated by their vivificative fire which penetrates quite through it even to the Center as we shewed formerly.

Concerning

Concerning the Earth, *Diodorus Siculus* saith, they held Opinions peculiar to themselves, asserting that *it is in Figure like a Boat, and hollow*, for which, as likewise for other things concerning the World, they abound with probable Arguments.

*Pfellus* adds, that they sometimes call this Sublunary Region *Hades*.

## C H A P. XVI.

## Of Material Dæmons.

**O**F Dæmons, as we said, they asserted two kinds, some good, others ill; the good, light, the ill, dark. The former are those whom *\*Hofstanes* calls the *Ministers and Messengers of God, dwelling in his presence*; But these, he describes as *Terrestrial, wandring up and down, and enemies of Mankind*. Of the First we have treated already; of the Latter *Pfellus*, in his discourse upon this subject, gives a large account from one *Marcus* of *Mesopotamia*, who having been of this Religion, and well acquainted with their Institutions, was afterwards converted to Christianity: what he relates, as well from the Doctrine it self, as from the place, sufficiently appears to be of the Chaldaick Tradition. It is to this effect.

\* Arnob.

These Dæmons are of many kinds, and various sorts, both as to their Figures and Bodies, inso much that the Air is full of them, as well that which is above us, as that which is round about us. The Earth likewise is full, and the Sea, and the most retired cavities and depths.

There are six general kinds of these Dæmons. The first named *Leliurius*, which signifies Fiery. This kind dwelleth in the Air that is above us: for from the places next about the Moon, as being Sacred, all kinds of Dæmons, as being prophane, are expelled. The second kind is that which wandreth in the Air contiguous to us, and is by many peculiarly called Aërial. The third, Terrestrial. The fourth, Watery and Marine. The fifth, Subterraneous. The sixth *Lucifugous*, and hardly sensible.

All these kind of Dæmons are haters of God, and enemies of Man. Moreover, of these ill Dæmons, some are worse than others. *Aquatile*, and *Subterraneous*, and *Lucifugous*, are extremely malicious and pernicious: for these do not hurt Souls by phantasms and delusions, but by assault, like the most savage beasts, accelerate the destruction of men. The Watery drown those who are sailing upon the water. The Subterraneous and *Lucifugous*, insinuating into the entrails cause Epilepsies and Frenzy. The Aërial and Terrestrial circumvent Men by art and subtilty, and deceive the minds of Men, and draw them to absurd and illegal passions.

They effect these things not as having dominion over us, and carrying us as their slaves whithersoever they please, but by suggesti-  
on;



on : for applying themselves to the Fantastick Spirit which is within us, they themselves being spirits also, they intill discourses of affections and pleasures, not by voyce verberating the Air, but by whisper insinuating their discourse.

Nor is it impossible that they should speak without voice, if we consider that he who speaks, being a far off, is forced to use a greater sound, being neerer, he speaks softly into the ear of the Hearer, and if he could get into the spirit of the Soul, he would not need any sound, but what discourse soever he pleaseth, would, by a way without sound, arrive there where it is to be received, which they say is likewise in Souls, when they are out of the body, for they discourse with one another without noise. After this manner the Demons converse with us, privately, so as we are not sensible which way the war comes upon us.

Neither can this be doubted, if we observe what happens to the Air. For, when the Sun shineth it assumeth several colours and forms, transmitting them to other things, as we may see in Looking-glasses. In like manner the Demons, assuming figures and colours, and whatsoever forms they please, transmit them into our animal Spirit, and by that meanes afford us much businesse, suggesting counsels, representing figures, resuscitating the remembrance of pleasures, exciting the images of passions, as well when we sleep as when we wake, and sometimes, titillating the genital parts, inflame us with frantick and unlawful desires, especially if they take, co-operating with them the hot humidities which are in us.

The rest of the Demons know nothing that is subtile, nor how to breed disturbance, yet are they hurtfull and abominable, hurting in the same manner as the spirit or vapour in *Charon's Cave*: For as that is reported to kill whatsoever approacheth it, whether Beast, Man, or Bird; in like manner these Demons destroy those upon whom they chance to fall, overthrowing their Souls and Bodies, and their natural habits, and sometimes by fire, or water, or precipice, they destroy not men only, but some irrational creatures.

The Demon assault Irrational creatures, not out of hate, or as wishing them ill, but out of the love they have of their Animal heat: For dwelling in the most remote cavities, which are extremely cold and dry, they contract much coldnesse, wherewith being afflicted, they affect the humid and animal heat, and, to enjoy it, they insinuate themselves into Irrational creatures, and go into Baths and Pits; for they hate the heat of Fire and of the Sun, because it burns and dryeth up.

But they most delight in the heat of Animals, as being temperate, and mixt with moisture, especially that of men, being best tempered, into which insinuating themselves, they cause infinite disturbance, stopping up the pores in which the Animal spirit is inherent, and streightning and compressing the spirit, by reason of the

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grossnesse of the bodies with which they are indued. Whence it happeneth, that the bodies are disordered, and their principal faculties disordered, and their motions become dull and heavy.

Now if the insinuating Demon be one of the Subterraneous kind, he distorteth the possessed Person, and speaketh by him; making use of the Spirit of the patient, as if it were his own Organ. But if any of those who are called Lucifugous, get privately into a Man, he causeth relaxation of the limbs, and stoppeth the voice, and maketh the possessed Person in all respects like one that is dead. For this being the last kind of Demons is more Earthly and extremely cold and dry, and into whomsoever it insinuates, it hebetates and makes dull all the faculties of his Soul.

And because it is Irrational, voyd of all Intellectual contemplation, and is guided by Irrational phantasie, like the more savage kind of beasts, hence it comes to passe, that it standeth not in awe of menaces, and for that reason most persons aptly call it Dumb and Deaf, nor can they who are possessed with it by any other meanes be freed from it, but by the Divine favour obtained by Fasting and Prayer.

That Physicians endeavour to perswade us, that these Passions proceed not from Demons, but from Humours, and Spirits ill affected, and therefore go about to cure them, not by Incantations and Expiations, but by Medicines and Diet, is nothing strange, since they know nothing beyond Sense, and are wholly addicted to study the Body. And perhaps not without reason are some things ascribed to ill-affected Humours, as Leturgies, Melancholies, Frenzies, which they take away and cure, either by evacuating the Humours, or by replenishing the Body if it be Empty, or by outward applications. But as for Enthusiasms, ragings, and unclean Spirits, with which whosoever is possessed is not able to act any thing, neither by Intellect, Speech, Phantasie nor Sense; or else there is some other thing that moves them unknown to the Person possessed, which sometimes foretelleth Future events; How can we call these the Motions of depraved Matter?

No kind of Demon is in it's own Nature Male or Female, for such affections are only proper to Compounds: but the Bodies of Demons are simple, and being very ductile and flexible are ready to take any Figure. As we see the Clouds represent sometimes Men, sometimes Bears, sometimes Dragons, or any other Figures: so is it with the Demoniack Bodies. Now the Clouds appear in various Figures according as they are driven by exteriour blasts or winds: but in Demons, who can passe as they please into any Bodyes, and sometimes contract, sometimes extend themselves like worms on the Earth, being of a soft and tractable Nature, not only the Bulk is changed, but the Figure and Colour, and that several wayes; for the Demoniack body being by Nature capable of all these, as it is apt to recede, it is changed into several forms; as it is

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Aërial,



Aërial, it is susceptible of all sorts of Colours, like Air, but the Air is coloured by something extrinsecal.

The Dæmoniack Body, from it's intrinsecal Phantastick Power and energy, produceth the forms of colours in it self, as we sometimes look Pale, sometimes Red, according as the Soul is affected either with Fear or Anger. The like we must imagine of Dæmons: for from within they send forth several kinds of colours into their Bodies. Thus their Bodies being changed into what Figure, and assuming what Colour they please, they sometimes appear in the shape of a Man, sometimes of a Woman, of a Lion, of a Leopard, of a wild Boar, sometimes in the figure of a Bottle, and sometimes, like a little Dog fawning upon us.

Into all these forms they change themselves, but keep none of them constantly: for the figure is not solid, but immediately is dissipated; as when we pour something coloured into Water, or draw a figure in the Air. In like manner is it with Dæmons, their Colour, Figure, and Form presently vanish.

But all Dæmons have not the same power and will, there is much inequality amongst them as to these. Some there are Irrational, as amongst Compound Animals; for as, of them, Man, participating of Intellect and Reason, hath also a larger Phantasie, extending also to all sensibles, as well in the Heavens, as on Earth and under the Earth; but Horses, Oxen, and the like, have a narrower and more particular Phantasie, yet such as extends to the knowledge of the Creatures that feed with them, their Mangers, and their Masters; lastly, Flies, Gnats, and Worms have it extremely contracted, and incoherent; for they know neither the hole out of which they came, nor whither they go, nor whither they ought to go, they have only one Phantasie which is that of aliment. In like manner there are different kinds of Dæmons. Of these some are Ficry, others Aërial; these have a various Phantasie, which is capable of extending to any thing imaginable. The Subterraneous and Lucifugous are not of this Nature; whence it comes to passe, that they make not use of many Figures, as neither having variety of Phantasms, nor a Body apt for action and transformation. But the watery and Terrestrial, being of middle kind between these, are capable of taking many forms, but keep themselves constantly to that in which they delight. They which live in humid places, transform themselves into the shapes of Birds and Women; whence termed by the Greeks *Naiades* and *Nereides* and *Dryades* in the feminine gender. But such as are conversant in dry places have also dry Bodies, such as the *Onosceles* are said to be. These transform themselves into Men, sometimes into Dogs, Lions, and the like Animals, which are of a Masculine disposition.

The Bodies of Dæmons are capable of being struck, and are pained thereby, though they are not compounds, for Sense is not only proper to compounds. That thing in Man which feeleth, is neither

neither the Bone nor the Nerve, but the Spirit which is in them. Whence if the Nerve be pressed, or seized with cold, or the like, there arriveth pain from the emission of one Spirit into another Spirit: for it is impossible that a Compound Body should in itself be sensible of pain, but in as much as it partaketh of Spirit, and therefore being broken into pieces, or dead, it is absolutely insensible, because it hath no Spirit. In like manner a Dæmon being all Spirit, is of his own nature sensible in every part; he immediately seeth, and heareth, he is obnoxious to suffering by touch; being cut assunder, he is pained like Solid bodies, only hereindiffering from them, that other things being cut assunder, can by no means or very hardly be made whole again, whereas the Dæmon immediately commeth together again, as Air or Water parted by some more Solid Body. But though this Spirit joyns again in a moment, nevertheless at the very time in which the dissection is made, it is pained.

### *Hitherto the Theologie and Physick of the Chaldæans.*

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## The Second SECTION.

ASTROLOGY and other Arts of  
DIVINATION.

The Second part of the Chaldaick Learning consists in Arts of Divination: The chief whereof was Astrology. This, as it is generally acknowledged to have been their proper invention, so were they most particularly addicted to it: for which Ptolomy gives a reason, out of the Art itself; *because they are under Virgo and Mercury*; But Cicero one, much better; that the plainness and evenness of the Country did invite them to contemplation of the Stars.

It consists of two parts; one Meteorologick, which considers the Motions of the Stars; the other Apotelesmatick, which regards Divination: The first was known to the ancient Græcians by the common names of Astronomy and Astrology, untill the other being brought into Greece also, they for distinction called the former more particularly Astronomy, the latter Astrology. The excellent<sup>a</sup> Joseph Scaliger to advance the credit of the Greek learning constantly averres that the Chaldeans had only a grosse and general, not exact Knowledge of Astronomy; (*ὁλοκρεῖν tantum, non etiam ἀκριβῶς*) and that the Greeks learned nothing therein of the Chaldeans: when as Aristotle ingeniously acknowledgeth the contrary, the Egyptians and Babylonians saith he, from whom we have many informations concerning each of the Stars. Though doubtlesse they were far short of that height in this Art, to which the Greeks who brought it out of the East, improved it: for Diodorus Siculus affirms that<sup>b</sup> they alleged very weak reasons for the Eclipses of the Sun, which Eclipses they neither durst foretel nor reduce to certain Periods.

But of the Apotelesmatick part they boasted themselves not only the Inventors, but Masters; inasmuch that all the professors of it, of what Country soever, were (as we formerly shewed) called after them, Chaldeans.

<sup>a</sup> Proleg: in  
Manil:

<sup>b</sup> lib. 1.

CHAP.

## CHAP. I.

Of the Stars Fixed and Erratick, and  
of their præsignification.

They First lay down for a ground, That Terrestrials Sympathise with the Cælestials, and that every one of these is renewed by the influence of these. Sext. Emp:

For every Man's endued with such a mind,  
As by the Sire of Gods and Men's assign'd.

Above all things they hold that our Act and Life is subjected to the Stars, as well to the Erratick as the Fixed, and that Mankind is governed by their various and multiplicitous course; \* That the Planets are of the kind of efficient causes in everything that happens in life, and that the Signes of the Zodiack co-operate with them; \* That they confer all good and ill to the Nativities of Men, and that by contemplation of their Natures may be known the chief things that happen to Men. Sext. Emp. loco cit. \* Diod. lib. 1.

They held the principal Gods to be twelve, to each of which they attributed a Moneth, and one of the Signes of the Zodiack. Diod. lib. 1.

Next the Zodiack they assert twenty fower Starrs, whereof half they say are ranked in the Northern parts, the other half in the Southern: Of these they which are apparent they conceive to be deputed to the Living, the inapparent congregated to the Dead: These they call Judges of all things. Diod. loc. cit.

But the greatest Observation and Theory they hold to be that concerning the Five Starrs termed Planets, which they call the Interpreters, \* because the rest of the Starrs being Fixed and having a settled Course, these only having a peculiar course foretel things that shall come to passe, interpreting and declaring to Men the Benevolence of the Gods: for somethings (say they) they præsignify by their rising, some things by their setting, some things by their colour if observed; sometimes they foretell great winds, sometimes extraordinary Raines or Drought. Likewise the rising of Comets, and Eclipses of the Sun, and of the Moon, and Earthquakes, and in a word all Alterations in the Air signify things advantageous or hurtful not only to Nations or Countries, but even to Kings and private Persons. Diod. loc. cit. \* ibid.

Beneath the Course of these, they hold that there are placed thirty Starrs, which they call Consiliary Gods, that half of these oversee the Places under the Earth, the other half oversee the Earth and the Bu-  
siness of Men, and what is done in the Heavens; and that every ten daies one of these is sent to those below as a Messenger, and in like man-  
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Diod. loc. cit.

ner one of the Stars under the Earth is sent to those above, and that they have this certain Motion settled in an Eternal revolution.

## CHAP. II. Of Planets.

Diod. lib. i. **T**he greatest Theory they hold (as we said) to be that which concerns the Planets: These they call the Interpreters, because whereas the rest of the Stars are Fixed and have one settled course, these having their proper courses foretell what things shall come to passe, Interpreting and declaring to Men the benevolence of the Gods.

Sext. Emp. Of the Seven they hold the Sun and Moon to be the chief, and that the other five have lesse power than they, as to the causing events.

Sext. Emp. loc. cit. Of the five they affirm that there are three which agree with and are assistant to the Sun, viz. Saturn, Jupiter, and Mercury; these they call Diurnal, because the Sun to whom they are assistant predominates over the things that are done in the day.

Sext. Emp. loc. cit. As concerning the Powers of the Five, some they say are Benevolent, others Malevolent, others Common; the Benevolent are Jupiter and Venus; the Malevolent Mars and Saturn; the Common, Mercury, who is Benevolent with the Benevolent, and Malevolent with the Malevolent.

## CHAP. III.

### The Divisions of the Zodiack.

Sext. Emp. **T**he Chaldaens having at first no certain rule of observation of the other Stars, in as much as they contemplated not the Signes as within their proper circumscriptions, but only together with their observation of the seven Planets, it came at length into their minds to divide the whole Circle into twelve parts: The manner they relate thus; they say that the Antients having observed some one bright Star of those in Zodiack, filled a vessel (in which they bored a hole) with water, and let the water run into another vessel placed underneath, so long untill the same Star rose again; collecting that from the same Signe to the same, was the whole revolution of the Circle; Then they took the twelfth part of the water which had run out, and considered how long it was in running; affirming that the twelfth part of the Circle past over in the same space of time; and that it had that proportion to the whole Circle which the part of water had to the whole water: By this Analogy (I mean of the Dodecatemoria or twelfth part) they marked out the extreme terms from some Signal Star which then appeared, or from some that arose within that time, Northern or Southern; the same course they took in the rest of the Dodecatemoria.

That

That to each of these Dodecatemoria, the antient Chaldaens applied a particular Figure and a Character, (as for instance to the first the Figure of a Ram and this Character.  $\gamma$ .) though denied by the Learned \* John Picus Mirandula, seems manifest enough from what we find ascribed peculiarly to them, by Ptolomy, Sextus Empiricus and others, which we shall cite in their due places.

To each of these Signes they appropriated One of the principal Gods which they held to be twelve, and One of the Moneths; the Zodiack it self they termed the Circle Mazoloth, which the Septuagint render μαζουθος, interpreted by Suidas the constellation which are commonly termed Zodia Signes, for Mazal signifieth a Star. That they ascribed several Gods to them agree with what is said of the followers of Baal (whom Rabbi Maimonides conceives the same with these Chaldaens) they burnt Incense unto Baal, to the Sun, and to the Moon, and to the Mazaloth, and to all the Host of Heaven. Hence some are of Opinion that Homer received this Doctrine from the Egyptians, as the Egyptians from the Chaldaens, alluding to it in the first of his Iliads, where he mentions the Entertainment of Jupiter and the rest of the Gods in Ethiopia twelve dayes, with the several Houses built for them by Vulcan; and much better deserve they to be credited than those Antients who (according to Eustathius) write that Homer first gave the Hint of this Opinion to the Mathematicians. Neither is what he adds in Explication of this Mythology dissonant from the Chaldaick Doctrine, that the making of those Mansions for the Gods or Stars is ascribed to Vulcan in respect of the Etherial Heat of the Celestial Orb.

Of the Signes some they call Masculine, others Feminine, some Double, others Single, some Tropical, others Solid.

The Masculine or Feminine are those which have a Nature that co-operates towards the Generation of Males or Femals, Aries is a Masculine Signe, Taurus a Feminine, Gemini a Masculine, in like manner the rest alternately are Masculine and Feminine; In Imitation of whom as I conceive the Pythagoreans call the Monad Masculine, the Duad Feminine, the Triad Masculine, and so on through all numbers odd and Even. Some there are who divide every Signe into twelve Parts, observing almost the same order; As in Aries they call the first twelfth part Aries and Masculine, the second Taurus and Feminine, the third Gemini and Masculine, and so of the rest.

Double Signes are Gemini, and it's diametrically opposite Sagittarius; Virgo and Pisces: the rest are single.

Tropical are those to which when the Sun cometh he turneth back, and maketh a Conversion: Such is the Signe Aries, and it's opposite Libra, Capricorn and Cancer; In Aries is the Spring Tropick, in Capricorn the Winter, in Cancer the Summer, in Libra the Autumnal. The Solid are Taurus and it's opposite Scorpio, Leo and Aquarius.

Some Chaldaens there are who attribute the several parts of Mans Body.

\* contra Astron. lib.

Diod. lib. i.

2. Kings 23. 5.

in Iliad. 1.

in Iliad: 1.

Sext. Emp.

Sext. loc.

cit.

Body to particular Signes, as sympathizing with them; To Aries the Head, to Taurus the Neck, to Gemini the Shoulders, Cancer the Breaſt, Leo the Sides, Virgo the Bowels and Belly, Libra the Reins and Loins, Scorpio the Secret parts and Womb, Sagittarius the Thighs, Capricorn the Knees, Aquarius the Legs, Piſces the Feet. This did they not without conſideration, for if any Star ſhall be in any Aſcenſion of theſe Malignant Signes, it will cauſe a Maim in that part which bears the ſame Name with it. Thus much in brief of the Nature of the Signes in the Zodiack.

\*Sext. Emp. Beſides this Diviſion of the Zodiack into Signes \* they Subdivided every Signe into 30 Degrees, every Degree into 60 Minutes, ſo they call the leaſt indiviſible Parts, (as Emphyrius affirms; whence it may be argued that the Chaldaans made not any lower diviſions into Seconds or the like.) The Degrees being in every Signe 30 are in the whole Zodiack 360: in Some One of theſe the Sun muſt neceſſarily be at the time of the Nati- vity; which Degree the Chaldaans properly call the place of the Birth. Hence the Greeks call theſe Degrees *μῆρας* in Alluſion to the *μῆρας* Goddeſſes of Deſtiny, theſe being our Fates; for it is of greateſt Importance which of theſe Degrees is Aſcendant at the time of Birth.

Three other Ways there are of dividing of the Zodiack aſcribed to the Chaldaans, which are Triplicities, Terms, Decanates.

The Trigon or Triplicities are theſe ſlower. The firſt is Aries, Leo, Sagittarius, the ſecond Taurus, Virgo, Capricorn, the third (Gemini, Libra, Aquarius,) the laſt (Cancer, Scorpio, Piſces;) That the Chaldaans divided the Zodiack according to theſe Triplicities is manifeſt from their Way of collecting the Terms of the Planets deſcribed by Ptolemy.

\*Ptol. Every Signe hath five Terms. \* The Chaldaick way of finding out the Quantity of the Terms in every Signe is one, and that very plain, for their quantities diſſer by an equal Diminution; every Term is leſſe than the precedent by one Degree, for they made the firſt Term of every ſigne to be eight degrees, the ſecond ſeven, the third ſix, the fourth five, the fifth ſlower, which make up 30 Degrees.

Laſtly the Signes are divided into Faces, for ſo the Antients call'd them, in Hebrew *Phanim*, in Arabick *Mageah*, in Greek *πρόσωπα*; but the latter Aſtologers Decanates *δεκανες* Decanos a word (as Scaliger obſerves) derived from the Roman Militia, of theſe in every Signe there are three, each of which comprehend ten degrees; that the Chaldaans were not ignorant of theſe is manifeſt, in as much as Temer the Babylonian an Author of great Antiquity wrote concerning them.

## CHAP. IV.

## Of the Planets conſidered in reſpect to the Zodiack.

The Chaldaans held that the Planets have not alwayes Power Sext. Emp. alike, as to the procuring of Good and Ill; but that in ſome Places [or Signs of the Zodiack] they are more efficacious, in others leſs; and that the ſame Stars have greater Power being in their proper Houſes, or in their Exaltations [or Triplicities,] or Terms, Sext. Emp. or Decanates. All which the later Aſtologers call their Eſſential Dignities. loc. cit.

The moſt Efficacious is that of Houſes. They hold the Sun's Sext. Emp. Houſe to be Leo, the Moons Cancer, Saturn's Capricorn and ibid. Aquarius, Jupiter's Sagittarius and Piſces; that of Mars Aries and Scorpio, that of Venus Taurus and Libra, that of Mercury Gemini and Virgo.

They call the Exaltations and Depreſſions of the Planets, when they are in Signs wherewith they are delighted, or when they are in thoſe in which they have little (or no) Power: for they are delighted in their Exaltations; but have little (or no) Power in their Depreſſions. As the Sun's Exaltation is in Aries when he is exactly in the 19<sup>th</sup> degree thereof, his Depreſſion in the Sign and Degree diametrically oppoſite to it. The Moons Exaltation is in Taurus, her Depreſſion (or Detriment) in the Sign diametrically oppoſite. That of Saturn is in Libra, of Jupiter in Cancer, of Mars in Capricorn, of Venus in Piſces, and their Depreſſions are in the Signs diametrically oppoſite to their Exaltations. Sext. loc. cit.

The Trigon or Triplicities of Planets are order'd by the Chaldaans after this manner. \*The Lord of the firſt Triplicity (of the Zodiack) is Jupiter, of the 2<sup>d</sup> Venus; the ſame Order they obſerve in the other two Triplicities, except that the third is ſaid to have two Lords, Saturn and Mercury: the firſt part of the Day is aſſigned to Saturn, the Night to Mercury. The Lord of the laſt Triplicity is Mars. How much this diſſers from the vulgar way (which takes in the Sun and Moon) will eaſily appear to thoſe who will take the pains to compare them. The later way ſee in Firmicus.

They call the Terms of the Planets in every Sign, thoſe in which any Planet from ſuch a Degree to ſuch a Degree is moſt powerful or prevalent. Sext. Emp. \* The Chaldaick way of Terms is gathered from the Lords of the Triplicities, (which is plainer and more effectual than that of the Egyptians from the Lords of the Houſes) yet neither in their Orders or Quantities do they alwayes follow thoſe Planets which govern the Triplicities. In the firſt Triplicity, their Diviſion of Terms in every Sign thereof

thereof is one and the same. The first term they give to the Lord of the Triplicity Jupiter, the second, to the Lord of the following Triplicity Venus, the third and fourth, to the two Lords of the Triplicity of the Gemini, which are Saturn and Mercury; the fifth, to the Lord of the last Triplicity Mars. In the second Triplicity they divide every Sign alike, and allot the first term to Venus, by reason of her Dominion in that Triplicity, the second and third to the two Lords of the Triplicity of the Gemini, which are Saturn and Mercury; the fourth to Mars, the last to Jupiter. To Saturn are attributed in the Day 66 Degrees, in the Night 78, to Jupiter 72, to Mars 60, to Venus 75, to Mercury in the Day 66, in the Night 78.

### The Terms of the Chaldaëans or Babylonians.

Artes	Jupiter 8	Venus 7	Saturn 6	Mercu. 5	Mars 4
Taurus	Venus 8	Saturn 7	Mercu. 6	Mars 5	Jupiter 4
Gemini	Saturn 8	Mercur. 7	Mars 6	Jupiter 5	Venus 4
Cancer	Mars 8	Jupiter 7	Venus 6	Saturn 5	Mercu. 4
Leo	Jupiter 8	Venus 7	Saturn 6	Mercu. 5	Mars 4
Virgo	Venus 8	Saturn 7	Mercu. 6	Mars 5	Jupiter 4
Libra	Saturn 8	Mercu. 7	Mars 6	Jupiter 5	Venus 4
Scorpio	Mars 8	Jupiter 7	Venus 6	Saturn 5	Mercu. 4
Sagittar.	Jupiter 8	Venus 7	Saturn 6	Mercu. 5	Mars 4
Capricor	Venus 8	Saturn 7	Mercu. 6	Mars 5	Jupiter 4
Aquar.	Saturn 8	Mercu. 7	Mars 6	Jupiter 5	Venus 4
Pisces	Mars 8	Jupiter 7	Venus 6	Saturn 5	Mercu. 4

The Decanates or faces of the Planets, have reference to those of the Zodiac; the first face is that Planet whose sign it is: the second, the next Planet; and so on. That these were of ancient Chaldaick invention is manifest, not onely in regard that Teucer the Babylonian wrote concerning them, but likewise they were observed by the Egyptians, who (as Josephus saith) derived this Learning from the Chaldaëans. Nicipso King of Egypt, a most just Governor, and excellent Astrologer, did (if we credit Julius Firmicus) collect all sicknesses from the Decanates, shewing what diseases every Decanate caused; because one nature was overcome by another, and one God by another. The same Author adds, that Petosiris touched this part of Astrology but lightly; not as being ignorant of it, but not willing to communicate his immortal Learning to posterity.

## CHAP. V.

### Aspects of the Signs and Planets.

Every Sign of the Zodiac hath a mutual Aspect to the rest; In like manner the Planets have several Aspects; \* they are said to be in mutual Aspect or configuration, when they appear either in Trine or Square. They are said to behold one another in Trine, when there is an interposition of three signs between them: in Square or Quartile, when of two.

The Sun passing into the Sign next to that, wherein he was at the time of birth, regards the place of conception either with a very weak Aspect, or not at all; for most of the Chaldaëans have absolutely demed, that the Signs which are next to one another behold one another; But when he is in the third Sign, that is, when there is a Sign betwixt them, then he is said to behold the first place whence he came, but with a very oblique & weak light, which Aspect is termed Sextile; for it subtends the sixth part of a Circle: for if we draw lines from the first Sign to the third, from the third to the fifth, and from thence to the seventh, & so on, we shall describe an equilateral Hexagone; This Aspect they did not wholly of, for that it seemed to conduce the least to the Nourish of the Child, but when he comes to the fourth Sign, so that there are two betwixt, he looks on it with a Quarterly Aspect: for that line which his Aspect makes, cuts off a fourth part of the Circle. When he is in the fifth there being three betwixt, it is a Trine Aspect, for it subtends a third part of the Zodiac: which two Aspects the Quartile and Trine being very efficacious afford much increase to the Birth. But the Aspect from the sixth place is wholly inefficacious, for the line there makes not a side of any Polygone, but from the 7<sup>th</sup> Sign which is the opposite the Aspect is most full and powerful, and bringeth forth some infants already mature, termed Septimestres, from being born in the 7<sup>th</sup> Moneth: But if within that space it be not mature, in the 8<sup>th</sup> Moneth it is not born, for from the 8<sup>th</sup> Sign as from the 6<sup>th</sup>, the Aspect is inefficacious, but either in 9<sup>th</sup> Moneth, or in the 10<sup>th</sup>: for the Sun from the 9<sup>th</sup> Sign beholds again the particle of the Conception in a trine Aspect, and from the 10<sup>th</sup> in a Quartile; which Aspects, as we said, are very efficacious: But in the 11<sup>th</sup> Moneth they hold, it cannot be born, because then, the Light being weak, sends first his languishing Ray in a Sextile Aspect, much less in the 12<sup>th</sup>, which Aspect is not all valid.

## CHAB. VI.

## Schemes.

Sext. Emp.

**T**He way by which the Chaldæans from the very beginning observ'd the Horoscope of any Nativity, corresponds with that of their Division of the Zodiack (mention'd formerly;) For a Chaldæan sate in the Night-time on some high Promontory contemplating the Stars; another sate by the woman in travail until such time as she were delivered. As soon as she was delivered, he signified it to him on the Promontory, which as soon as he had heard, he observed the Sign then rising for the Horoscope, but in the Day he attended the Ascendants and Suns Motion.

Sext. Emp.  
loc. cit.

Of the twelve Parts or Houses into which the Zodiack is divided, those which are predominant in every Nativity, and chiefly to be considered in Prognosticks, are four, which by one common Name they term Centers (or Angles,) but more particularly, they call one the Horoscope, or Ascendant, another the Medium Cæli, (the tenth House,) another the Descendant, (the seventh House,) another the Subterrestrial and opposite to the Medium Cæli, (the fourth House.) The Horoscope is that which happens to be Ascendant at the time of the Birth, the Medium Cæli is the fourth Sign inclusively from it. The Descendant is that which is opposite to the Horoscope. The Subterrestrial and Imum Cœli, that which is opposite to the Medium Cœli: as (to explain it by an Example) if Cancer be the Horoscope, Aries is the Medium Cœli, Capricorn Descendant, and Libra Subterrestrial. That House which goes before either of these Houses they call cadent, that which followeth, succedent; now that which goes before the Horoscope being apparent to us, they affirm to be of the ill Genius, that next which followeth the Medium Cœli of the good Genius, that which is before the Medium Cœli, the inferior Portion and single Lot, and God: That which is before the Descendant, a slothful Sign, and the beginning of Death; that which is after the Ascendant, and is not apparent to us, the Fury and ill Fortune; that which cometh under the Earth good Fortune, opposite to the good Genius: that which is beyond the Imum Cœli towards the East, Goddesse; that which followeth the Horoscope slothful, which also is opposite to the slothful.

Sex. loc. cit.

Or more briefly thus: The Cadent of the Horoscope is called the ill Genius, the Succedent slothful, the Cadent of the Medium Cœli, God, the Succedent good Genius, the Cadent of the Imum Cœli, Goddesse, the Succedent good Fortune, the Cadent of the Descendant ill Fortune, the succedent slothful. These, as they conceive, ought to be examined not superficially.

Upon

Upon these Grounds the Chaldæans made their Apotelesmatick Predictions, of which there is a difference; for some of them are more simple, others more accurate: the more simple, those which are made from any one Sign, or the simple force of a single Star, as that a Star being in such a Sign shall cause such kind of Men: the more accurate, those which are made by the Concourse, and as they say, the Contemperation of many. As if one Star be in the Horoscope, another in the Mid-Heaven, another in the opposite Point to the Mid-Heaven, others thus or thus posited, then these or these things will come to pass. These are all the remains of this Art, which can be attributed to the Antient Chaldæans.

## CHAP. VII.

## Other Arts of Divination.

**T**He Chaldæans, besides Astrology, invented and used many other wayes of Divination, of which <sup>a</sup> Diodorus Siculus <sup>b</sup> lib. 1. instanceth, Divination by Birds, interpretation of Dreams, Explication of Prodiges, and Hieroscopia. <sup>c</sup> R. Maimonides likewise <sup>d</sup> Mor. Nov. affirms, that amongst the Chaldæans antiently there arose several sorts of Diviners, in particular these, Megnonemin, Menacheshim, Mecashephim, Chober chaber, Shel ob, Jideyoni, Doresh el hammetim; all which are mentioned Deut. 18. 10, 11.

The first ascribed by Diodorus to the Chaldæans, is Divination of Birds, ὀρνέων μαντικὴ, or Augury: neither is it probable, that they who were so great Inquisitors into the several kinds of Divination, should be ignorant of this, which after-ages esteem'd one of the most considerable. But they who understand the word <sup>e</sup> Menacheshim in this sense, seem to have been drawn to it by a mistake of the Latine word *augurari*, by which it is rendered.

The next, interpretation of Dreams, ἐξηγησις ἐνυπνίων, <sup>f</sup> Philo Judæus affirms to have been invented by Abraham. Indeed that it was profest by the antient Chaldæans appears from their answer to Nebuchadnezzar, <sup>g</sup> Tell thy servants the dream, and we will shew the interpretation. There are extant many onirocritical Verses, under the name of Astrampsychnus, collected out of Suidas, and digested by Joseph Scaliger: Astrampsychnus is mention'd amongst the Magi by Laertius: and <sup>h</sup> there are who conceive the name to be only an Interpretation of the Chaldæan or Persian Zoroaster, which some render, a living star.

The third, Explication of Prodiges, ἐξηγησις τετραγών, this kind the Greek Interpreters conceive included in the word *Jideyoni*, for they render it ἑρμῶν ἰδῆς ἢ τετραγώνων.

The

The last that *Diodorus* mentions, is *Hieroscopia*, by which I conceive to be meant *extispicium*, Divination by inspection into the entrails (*νεφελαι*) of sacrific'd Beasts. That the *Chaldeans* used this kind, may be argued from the Prophet *Ezekiel*, who saith of the King of *Babylon* (using Divination,) <sup>g</sup> he looked into the liver. These seem to be the *gazarin*, reckon'd by <sup>h</sup> *Daniel* amongst the *Chaldean* Diviners; from *gazar*, to cut; for they cut open the Beast and divined by his entrails.

*Ob*, is rendred *Pytho*, or (rather) *Pythonicus spiritus*; the word originally signifieth a *Bottle*; and thereupon is taken for that spirit which speaketh *ex utero Pythoniæ*: The Sacred Text calls the Woman *Esheth Baalath Ob*, which the Septuagint render, γυνὴ αἰγυαίου, and where *Saul* saith, <sup>i</sup> I pray thee divine unto me in *Ob*, they translate, λαλῆτέ μοι ἐν τοῖς ὄφιν αἰγυαίου. *R. Maimonides* saith, she that was initiated held in her hand a myrtle wand, & received suffumigations: *R. Abraham ben David*, that these Rites were usually performed at some dead mans Tomb.

*Doreth el hammetim*, is properly (as rendred) a *Necromancer*: <sup>k</sup> some affirm this kind of Divination had it's original in *Chaldea*. These and the rest of this kind are all comprehended under the general name *Mecashphim*, of which formerly.

<sup>g</sup> chap. 21.  
<sup>v. 21.</sup>  
<sup>h</sup> chap. 2.

<sup>i</sup> 1 Sam. 28.  
<sup>v. 8.</sup>

<sup>k</sup> Fran. Mirand. de rer. pranot. lib. 4. p. 328.

The

## The Third SECTION.

### MAGICK, Natural and Theurgick.

**T**He third part of the *Chaldaick* Doctrine was *Magick*: for though the Name is conceived to be *Persian* (by some derived from *Mog*,<sup>a</sup> a Surname of the *Persian* Zoroaster,<sup>b</sup> by others from the *Magus*,<sup>c</sup> yet this <sup>d</sup> *Suid.* Science it self was originally *Chaldaean*, and properly the study of the *Asaphim*; of whom *Luertius* is to be understood, when he saith that the *Chaldeans* were the same with the *Babylonians*, as the *Magi* with the *Persians*: Hence is it also that the term *Magi* is some times extended to the *Chaldaean* Philosophers.

*Pliny* indeed saith, that <sup>e</sup> *Magick* had it's beginning in *Persia* from <sup>f</sup> *Zoroaster*, but adds, that whether this *Zoroaster* was one, or afterwards a second also, is not certain: and that he rather meant the *Chaldaean*, than the *Persian*, may be inferred from his citing those Authors who placed this *Zoroaster* 6000 years before *Plato*, or 5000 years before the *Trojan* war; which accounts (though extravagant) were doubtlesse intended of the most antient *Zoroaster*, the *Chaldaean*. He likewise instanteth <sup>g</sup> as skilful in this Art *Marmaridius*,<sup>h</sup> a *Babylonian*, and *Zormocenis* an *Assyrian*, both so antient as that there are not any Monuments of them extant.

The few remains we find of the *Chaldaean* *Magick* may be reduced to two kinds, *Natural* and *Theurgick*.

## CHAP. I.

### Natural Magick.

**T**He First Part of the *Chaldaick* *Magick* is that which we commonly term *Natural*, because it contemplates the Virtues of all Natural beings Cælestial and Sublunary, <sup>a</sup> makes scrutiny into their Sympathy, and by a mutual application of them, produceth extraordinary effects.

By this kind of *Magick* the *Chaldeans* professed <sup>b</sup> to perform many admirable things, not only upon particular Persons, but upon whole Countries. *R. Maimonides* instanteth the <sup>c</sup> expelling of Noxious Animals, as *Lions*, *Serpents*, and the like, out of Cities; the driving away all kind of harms from Plants, prevention of *Hail*, the destroying of *Worms* that they hurt not the *Vines*; concerning these (saith he) they have written much in their Books; and some there are who boast they can cause that no Leaves or Fruit shall fall from the Trees.

CHAP.

<sup>a</sup> Maimon. Mor. Ne.  
<sup>b</sup> Maimon. Mor. Ne.  
<sup>c</sup> Mor. Ne.




## CHAP. II.

## Magical Operations, their kinds.

<sup>a</sup> Mor. Ne.

**T**heir operations<sup>a</sup> R. Maimonides reduceth to three kinds. The First is of those which deal in Plants, Animals, and Metals. The Second consists in Circumscription and Determination of some time, in which the Operations are to be performed. The Third consists in Human Gestures and Actions; as in Clapping the Hands, Leaping, Crying aloud, Laughing, Lying Prostrate on the Earth, Burning of any thing, Kindling of Smoak, and Lastly in Pronouncing certain words Intelligible or Unintelligible; these are the kinds of their Magical Operations.

<sup>b</sup> loc. cit.

<sup>b</sup> Some there are which are not performed but by all these Kinds: As when they  take such a Leaf of such an Herb when the Moon is in such a Degree and Place: Or, take of the Horn of such a Beast, or of his Hair, Sweat or Blood, such a quantity, when the Sun is in the middle of Heaven, or in some other certain Place. Or, take of such a Metall, or of many Metalls, melt them under such a Constellation, and in such a Position of the Moon; then pronounce such and such words; make a Suffumigation of such and such leaves, in such and such a figure, and this or that thing shall come to passe.

<sup>c</sup> loc. cit.

<sup>c</sup> Other Magical operations there are which they conceive may be performed by one of the fore-mentioned kinds, only these (say they) are performed for the most part by women, as we find amongst them: for the bringing forth of waters, if ten Virgins shall adorn themselves and put on red Garments, and leap in such manner that one shall thrust on the other, and this to be done going backwards and forwards, and afterwards shall stretch out their fingers towards the Sun, making certain Signes, this action being finished, they say that waters will issue forth. In like manner they write, that if fewer women &c. using certain words and certain gestures, by this action they shall divert hail from falling down. Many other such like vanities they mention all along their writings, which are to be performed by women.

<sup>d</sup> Maim. Mor. Ne.

<sup>d</sup> But none of these (as they imagine) can be performed without having respect and consideration of the Stars; for they conceive that every Plant hath it's proper Star: they ascribe also certain Stars to all living Creatures and Metalls; Moreover these operations are peculiar worships of the Stars, and that they are delighted with such an action, or speech, or Suffumigation, and for it's sake afford them what they wish. Hitherto R. Maimonides, who only hath preserved these remains of the antient Chaldaick superstition.

## CHAP. III.

## Of the Tfilmenaia (or Telefmes) used for Avertuncation.

**M**oreover the Chaldeans are by the Rabbies reported to have been the first that found out the secret power of Figures; neither was there any thing more celebrated than the Images of this kind made by them.

They are called in Chaldee and Persian Tfilmenaia, from the Hebrew Tfelem, an Image: in Arabick, Talismam or Tsalimam, perhaps from the same Root; rather than as some conjecture from the Greek word τελέσμα τετελεσμενον τι.

These Images were prepared under certain Constellations, for several purposes; some for Avertuncation, others for Prædiction.

Those that serve for Avertuncation, some conceive to have been of later Invention, and ascribe them to Apollonius Tyanæus; he indeed was the first amongst the Grecians that was famous for them: but it is most probable that he brought this Art out of the East, there being yet to be seen many of these Figures or Telefmes throughout the whole Eastern part of the World; and some of them very antient, which <sup>a</sup> Gaffarel allegeth to confirm, that <sup>a</sup> Curiof. inoyez, the Persians, or if you will, the Babylonians or Chaldeans, were the first that found them out.

These the Greeks term also σοιχεια, and σοιχεισες; and the makers of them Stoicheiomaticks: <sup>b</sup> Ptolemy, The generable and corruptible Forms are affected by the Celestial Forms: for which reason the Stoicheiomaticks make use of them, considering the entrance of the Stars into them: On which words Hali Aben Rodoan (or as the Hebrew translation Aben Giasar) writes thus. In this Chapter Ptolemy means to discover many secrets of Images, and that the Figures which are here below are correspondent to the like figurations above, which predominate over them: as for instance, the Celestial Scorpion predominates over the terrestrial Scorpions, and the Celestial Serpent over the Terrestrial Serpents, and the skilfull in Images (Stoicheiomaticks) observed, when a Planet was out of his Combustion, and entred into any of these Figures, then placing the Planet in the Horoscope, they engraved the Figure upon a stone, and having added what else was necessary, they fitted it for preservation, or destruction, as they pleas'd; and this power continued in the stone a long time after.

<sup>b</sup> Centiloq.



## CHAP. IV.

## Of the Tſilmēnaia, used for Prediction.

**A** Nother kind there was of Tſilmēnaia or Teleſmes, used for Prediction: These Images (according to the description of <sup>2</sup> R. Maimonides) they did erect to the Stars: of Gold to the Sun, of Silver to the Moon, and so distributed the Metalls and Climates of the Earth among the Stars, for they said, that such a Star is the God of such a Climate. There they built Temples, and placed the Images in them, conceiving that the Power of the Stars did flow into those Images, and that those Images had the faculty of understanding, and did give to Men the gift of Prophecy, and in a word did declare to them what things were good for them. So also they say of Trees which belong to those Stars, every Tree being dedicated to some Star, and planted to it's Name, and worshipped, for this or that reason, because the Spiritual Vertues of the Stars, are infused into that Tree, so that after the manner of Prophecy they discourse to Men, and speak to them also in Dreams.

The word *Teraphim* in the Sacred Scripture, amongst other significations, is sometimes taken for these Images, whence <sup>b</sup> Onkelos the Chaldee paraphrast renders it *Tſilmēnaia*, with which the Syriack version agrees; The Septuagint δῖλλας, and ἀπορρηγμένους, and φαντισμὸς, implying by all these Interpretations, that they were endowed with the gift of prædiction: which is no more than the Text it self confirms; for <sup>c</sup> Ezekiel saith of the King of Babylon using Divination, that he consulted the *Teraphim*.

Of this kind are those *Teraphim* conceived to be, which Rachel stole from her father *Laban*; for he calls them his <sup>d</sup> Gods; the Coptick version renders it, the greatest of his Gods: <sup>e</sup> R. D. Kimchi conceives they were made by Astrologers to foretell things to come, and that they were Images whose figures we know not, by which the Antients were informed of future events, they being in some manner like the Oracles which often spake by the mouth of the Devil. <sup>f</sup> R. Eliezer, that they were statues made in the figure of men under certain constellations, whose influences (which they were capable of receiving) caused them to speak at some set hours, and give an answer to whatsoever was demanded of them. <sup>g</sup> Aben Ezra, that they were made after the shapes of Men, to the end they might be capable of Celestial influence (and in the same manner interprets he the *Teraphim* placed by Michol in David's bed.) Adding, that the reason why Rachel took them away, was not to take her father off from Idolatry; for if it were so, why then did she take them along with her, and not rather

rather hide them in the way neer his house: But by reason that her father was skilful in Astrology, she feared lest by consulting those Images and the Stars, he should know which way Jacob was gone. And <sup>h</sup> S. Augustine, that *Laban* saith, why hast thou stoln my Gods? it is perhaps in as much as he had said he divined, \* I divined the Lord blessed me because of thee;] for so the more antient Expositors interpret the word *nichashti*, and the Jews understand that place, of prescience, divination, or conjecture, as <sup>i</sup> M<sup>r</sup>. Selden observes.

<sup>j</sup> Philo Judæus speaking of the \* *Teraphim* of *Micah*, fancies that *Micah* made of fine Gold and Silver three Images of young Lads, and three Calves, and one Lion, one Dragon, and one Dove, so that if any had a Mind to know any secret concerning his wife, he was to have recourse to the Image of the Dove which answered his Demands; if concerning his Children, he went to the Boys; if concerning Riches, to the Eagle; if concerning Power and Strength, to the Lion; if it anything concerned Sons and Daughters, he went then to the Calves; and if about the length of Years and Dayes, he was to consult the Image of the Dragon. This, how light soever, shews that he also understood the *Teraphim* to be propheticall.

in Gen.  
quæst. 94.  
\* Gen. 30.

נחשתי  
de Diis Sy-  
ris.  
\* Judg. 17.

## CHAP. V.

## Theurgick Magick.

**T**He other part of the Chaldaick Magick is *Theurgick*: to which perhaps *Plato* more particularly alluded, when he defin'd <sup>a</sup> the Magick of *Zoroaster*, the service of the Gods. This they called also <sup>b</sup> the Method of Rites; the works of Piety, and (as rendered by the Greeks) τελεστικὴ ἐπιστήμη the *Telestick Science* and *Telestickurgick*. In what it did consist may be gathered from what *Suidas* saith of the two *Julians*; *Julian* (saith he) the Chaldean, a Philosopher, father of *Julian* surnamed the *Theurgick*; He wrote of Demons four Books; they treat of Preservatives of every part of Mans Body, of which kind are the Chaldaick *Telestickurgicks*. And again, *Julian* son of the afore-mention'd, lived under *Marcus Antonius* the Emperour, he also wrote *Theurgick Initiatory Oracles in Verse*; and all other secrets of the Science.

Thus the *Telestick Science* was conceived to procure a conversation with Demons by certain Rites and Ceremonies, and <sup>c</sup> to initiate or perfect the Soul by the power of materials here on Earth; for the supreme faculty of the Soul cannot by it's own guidance aspire to the sublimest institution, and to the comprehension of Divinity, but the work of Piety leads it by the hand to God by illumination from thence; *Plato* indeed holds, that we may comprehend the ungenerate Essence by Reason and Intellect; but the Chaldean asserts, that there is no other means for

<sup>a</sup> Alcibiad.  
<sup>b</sup> Psell. in  
Orac.

<sup>c</sup> Psell. in  
Orac.

us to arrive at God, but by strenghtning the Vehicle of the soul by material Rites: for he supposeth that the soul is purified by stones, and herbs, and charms, and is rendred expedito for ascent.

\* Psell. in  
Orac.

It is likewise beneficial to the Body as well as to the Soul, for \* if a man shall give his mind to these, he shall not only render his soul unvanquishable by passions, but shall also preserve his body the better in health: for the usual effect of Divine illuminations is to consume the matter of the Body, and to establish Nature by health, that we be not seized either by Passions or Diseases.

## CHAP. VI.

### Theurgick Rites.

BY Theurgick or Telestick Rites they conceived that they could procure a communication with the good Dæmons, and expulsion or averruncation of the bad.

<sup>a</sup> de Myster.  
Ægypt.

The chief of these Rites was Sacrifice; concerning which, there is a remarkable passage in <sup>a</sup> Jamblichus, who delivers the Chaldaick opinion thus: The Gods give those things that are truly good, to such as are purified by sacrifices; with whom also they converse, and by their communication drive away wickedness and passion far from them; and by their brightness chase from thence the dark Spirit; for the evil Spirits, when the light of the Gods cometh in, fly away as shadows at the light of the Sun: neither are they able any longer to disturb the pious sacrificer, who is free from all wickedness, perverseness, and passion: but such as are pernicious, and behave themselves insolently in opposition to sacred Rites and Orders, these by reason of the imbecillity of their action, and want of power, are not able to attain to the Gods, but because of certain pollutions are driven away from the Gods, and associated with ill Dæmons, by whose bad breath they are inspired, and depart thence most wicked, profane and dissolute; unlike the Gods in desire, but in all things resembling the bad Dæmons with whom they converse daily. There men therefore being full of passion and wickedness, by the affinity that is betwixt them, draw the evil Spirits to them, by whom being quickly possessed, they are again excited to all iniquity, one assisting and strengthening the other, like a Circle whose beginning and end meet.

<sup>b</sup> in Synes.

Several other Rites they used also, which they conceived to be prevalent in evocation of these Dæmons. They are allured (saith <sup>b</sup> Gregorius Nicephoras) out of the Air and Earth by certain stones or pulses, or certain Voices or Figures, which they call Characters, invented by the Chaldæans and Egyptians who first found out the proper diagnostic sign of every Demon.

Some few of these are mention'd in the Chaldaick Oracles; as,

When

when thou seest the Terrestrial Dæmon approach,  
Sacrifice the Stone Mnizuris, using invocation.

The Dæmons (saith Psellus) that are near the Earth are by Nature lying, as being far off from the Divine Knowledge, and filled with dark matter. Now if you would have any true discourse from these prepare an Altar and Sacrifice the Stone Mnizuris. This Stone hath the power of evocations, the other greater Dæmon who invisibly approacheth to the material Dæmon will pronounce the true relation of demands, which transmits to the demandant the Oracle the vocative name with the Sacrificing of the Stone.

Another of these Rites mentioned by the same Oracles, is that of the Hecatine Strophalus.

Labour about the Hecatine Strophalus.

The Hecatine Strophalus (saith Psellus) is a golden ball, in the midst whereof is a Sapphire, they fold about it a Leather thong, it is beset all over with Characters; Thus whipping it about they made their Invocations. These they use to call Jynges whether it be round or triangle or any other Figure, and whilst they are doing thus they make insignificant or brutish cries, and lash the Air with their whips. The Oracle adviseth to the performance of these Rites, or such a Motion of the Strophalus, as having an expressible power. It is called Hecatine as being dedicated to Hecate. Hecate is a Goddess amongst the Chaldæans, having at her right side the Fountain of Vertues.

No little Efficacy was attributed to certain words used in these Rites, which the Chaldaick Oracles expressly forbid to be changed.

Never change Barbarous names.

There are certain names (saith Psellus) among all Nations delivered to them by Gods which have an unspeakable Power in Divine Rites, change not these into the Greek Dialect; As Seraphim and Cherubin, and Michael and Gabriel: These in the Hebrew Dialect have an unspeakable Efficacy in Divine Rites; but changed into Greek names are ineffectual.

## CHAP. VII.

### Apparitions.

THE Apparitions procured by these rites are of two kinds. <sup>a</sup> The First is called ἐνοπίεα Super-inspection (in respect to the initiated person:) When he who orders the Divine Rites seeth a meer Apparition, (as for instance) of light in some figure or form, concerning which the Chaldaick <sup>b</sup> Oracle adviseth, that if anyone sees such a light, he apply not his mind to it, nor esteem the voice proceeding from thence to be true. <sup>c</sup> Sometimes likewise to many initiated persons there appears whilst they are sacrificing some Apparitions in the shape of Dogs and several other Figures. These are apparitions of the passions

<sup>a</sup> Psell. in  
Orac. 15.

<sup>b</sup> Psell. in  
Orac. 14.

<sup>c</sup> Psell. in  
Orac. 19.

passions of the Soul in performing Divine Rites, meer appearances, having no Substance, and therefore not signifying any thing true.

<sup>d</sup> Psel. in orac. 15. The Second is called <sup>d</sup> αὐτοψία self inspection, this is when the initiated person seeth the Divine Light it self without any figure or form: This the Oracle calls ἐνεδόν. Sacro-sanct, for that it is seen with a beauty by Sacred Persons, and glides up and down pleasantly and graciously through the Depths of the world. <sup>f</sup> This will not deceive the initiated person, but whatsoever question you shall propose, the answer will be most true.

<sup>f</sup> loc. cit. when thou seest (saith the Oracle) a Sacred fire, without Form, shining flashingly through the depths of the whole world, Hear the voice of Fire.

<sup>g</sup> Psel. in orac. 21. <sup>g</sup> when thou beholdest the divine Fire void of Figure brightly gliding up and down the world, and graciously smiling, listen to this voice, as bringing a most perfect Præscience.

<sup>h</sup> Psel. in orac. 25. But <sup>h</sup> these things which appear to initiated persons as Thunder, Lightning, and all else whatsoever, are only Symbols or Signes, not the Nature of God.

## CHAP. VIII.

### Material Dæmons how to be repuls'd.

**A**S it is one property of Theurgy to evocate and procure a conversation with good Dæmons, so is it another, to repulse and chase away the Material Dæmons, which as they conceive may be effected several wayes; either by words, or actions.

<sup>a</sup> Psel. de. dæmon. By words: For (as <sup>a</sup> Marcus delivers the Chaldaick opinion) these Material Dæmons fearing to be sent to Abysses and Subterranean places, and standing in awe of the Angels who send them thither, If a Man threaten to send them thither, and pronounce the names of those Angels whose office that is, it is hardly to be expressed how much they will be affrighted and troubled; so great will their astonishment be, as that they are not able to discern the person that menaces them, and though it be some old woman, or a little old Man that threatens them, yet so great is their fear, that commonly they depart as if he that menaces were able to kill them.

<sup>b</sup> de. dæmon. By actions: For the Bodies of Dæmons (saith the same <sup>b</sup> Author) are capable of being struck, and are pained thereby; Sense is not the property of Compounds, but of Spirits; That thing in a Man which feelth, is neither the Bone, nor the Nerve, but the Spirit which is in them: whence if the Nerve be press'd or seized with cold or the like, there ariseth pain from the Emission of one Spirit into another Spirit; for it is impossible that a compound Body should in it self be sensible of pain, but in as much as it partaketh of Spirit, and therefore being cut into pieces, or dead, it is absolutely insensible; because it hath no

Spirit

Spirit. In like manner a Dæmon being all Spirit is of his own Nature sensible in every part; hee immediately seeth and he heareth; he is obnoxious to suffering by touch; being cut assunder he is pained like Solid Bodies; only herein differing from them, that other things being cut assunder can by no means or very hardly be made whole again, whereas the Dæmon immediately commeth together again, as Air or water parted by some more solid Body. But though this Spirit joyns again in a moment, nevertheless at the very time in which the dissection is made it is pained; for this reason they are much affraid of swords, which they w<sup>o</sup> chase them away knowing, stick up pointed Irons or swords in those places where they would not have them come, chasing them away by things Antipathetical to them, as they allure them by things Sympathetical.

From these Material Dæmons, \* upon those that worship them, descend certain Fiery irradiations, like those we call falling Stars, gliding up and down; which those mad persons term apparitions of Gods; but there is nothing true, firm or certain in them, but cheats, like those of Jugglers, which the common people term wonders, because they deceive the eyes; \* for being removed far from the beatitude of Divine life, and destitute of Intellectual contemplation, they cannot præsignify futures, but all that they say or shew is false and not solid, for they know beings μεθεστώς by their outsides, but that which knoweth futures particularly, useth Notions indivisible and not figured.

\* Psel. de. dæmon.

\* Psel. in orac. 23.

The

## THE FOURTH SECTION.

## Of the Gods, and Religious worship of the Chaldaeans.

**I**N the last place, (as to the Explication of the Chaldaick Doctrine, especially of that part which concerned their *Asaphim*) it is necessary we give account of the Gods of the Chaldaeans, and of their Religious worship.

And though Mr. Selden hath reduced all the Asiatick Gods under the common name of Syrian, in his Excellent Treatise upon that Subject; yet we shall take notice of such onely as were proper to Assyria, (whether as being worshipt no where else, or from thence brought into Syria and other Countries :) conceiving the rest nothing pertinent to the Chaldaeans or Babylonians.

The Religious Worship of the Chaldaeans may be reduced to three kinds; The first, a worship of the true God, but after an Idolatrous manner: The second, of Demons, or Spirits: The third, of the Celestial Bodies, and Elements.

## CHAP. I.

## Of their Idolatrous Worship of the True God.

**T**He first kind of the Chaldaick Worship, was of the True God, though after an Idolatrous manner: The Author of the Chaldaick Summary affirms, that they held one principle of all things, and declare that it is one and good. That by this one and good they meant the true God, (to whom alone those attributes belong) may be gathered from <sup>a</sup> Eusebius, who saith, (speaking doubtless of the Followers of Zoroaster) that in the first place they conceive God the Father and King ought to be ranked; for this reason the Delphian Oracle attested by Porphyrius, joyns them with the Hebrews;

*Chaldeaes and Jews wise onely, worshipping  
Purely a self-begotten God and King.*

but

but (notwithstanding the Oracle) that this Worship, though of the True God, was Idolatrous, is beyond doubt: so as to them might be applied what St. Paul saith of the Romans, <sup>a</sup> when they knew God they glorified him not as God, but <sup>b</sup> changed the glory of the un-<sup>c</sup>corruptible God into an Image made like to corruptible man. Rom. 1. 21. ver. 23.

The Name and Image whereby they represented the Supreme God was that of Bel, as appears by the prohibition given by God himself not to call him so any more: <sup>c</sup> Thou shalt call me no longer Baali; Bel with the Chaldaeans is the same as Baal with the Phenicians, both derived from the Hebrew Baal, Lord; this Bel of the Babylonians is mention'd by the Prophets Esay and Jeremy: They who first translated the Eastern Learning into Greek, for the most part interpret this Bel by the word *Zéus Jupiter*. So Herodotus, Diodorus, Hesychius, and others: Berosus (saith Eusebius) was Priest of Belus, whom they interpret (*Δία*) Jupiter; the reason of which seems to be, for that Bel was the chief God with the Chaldaeans, as Jupiter with the Gracians, who by that name meant the true God, as the Chaldaeans by the other; for to him St. Paul applies that hemistick of Aratus, τὸ γὰρ ἡ γένος ἐστέον, (for we are also his off-springs,) which hath reference to the first Verse, ἐν Δίῳ ἀρχαίμεθα. And upon these words of St. Peter, worship ye God, but not as the Gracians, Clemens Alexandrinus observes, that he saith not, worship not the God whom the Gracians, but as the Gracians: he changed the manner of the worship, but preached not another God. Hos. 2. 16. Act. 17. 23. Strom. 6.

The Temple of this Jupiter Belus at Babylon, is exactly described by Herodotus an eye-witness, in whose time it was yet extant, thus; lib. 1.  
The gates were of Brass; the Temple it self square; every side two furlongs broad. In the midst of the Temple there was a solid Tower (not hollow) of the thickness and height of a Stadium; upon which there was set another, and another upon that, and so on to eight: on the outside of these were stairs, by which to go up to every one of them; in the midst of the stairs were seats for such as went up, to rest themselves: in the highest Tower there was another Temple (or Chapel,) and in it a Bed sumptuously furnished, and a Table of Gold; but neither in this was there any Statue, nor doth any person ly here a-nights except one woman, a foreigner, of whom the God makes choice above all other, as the Chaldaeans who are Priests of this God averr: for they say (though I hardly credit it) that the God himself comes into this Temple, and rests in this Bed: There is moreover in this Temple another lower Chapel, in which there is a great Statue of Jupiter all of Gold, sitting; and beside it a Table and Bench all of Gold also; in so much that the Chaldaeans value it at 800 Talents: Likewise without the Chapel there is an Altar of Gold, and another Altar very great, upon which are sacrificed Sheep of full growth, for upon that of Gold it is not lawful to sacrifice any but Sucklings; On this greater Altar the Chaldaeans burn yearly Frankincense to the value of a hundred thousand talents, in sacrifice to their Gods. There was also at the same time in this Temple

H

a

<sup>a</sup> Præpar. Evang.

a Statue 12 Cubits high, of massy Gold, which I saw not, but take upon the report of the Chaldeans: this Statue Darius son of Hytaspes had a great mind to take, but durst not; but his son Xerxes afterwards took it, and slew the Priest who forbade him to stir it: Thus was this Temple built and beautified, besides infinite gifts and presents. Hitherto Herodotus: he terms the Priests of Belus Chaldeans; and R. Maimonides asserts the Chaldean Idolaters to be the same with the Prophets of Baal.

The Festival of Bel is mention'd 2 Kings 10. 20. his Oracle by Arrian; the same which Stephanus means saying, The Chaldeans had an Oracle which was no less in esteem with them, than that at Delphi was with the Græcians.

## CHAP. II.

## Worship of other Gods, Angels and Demons.

THE second kind of their Religious Worship, was that of other Gods, Angels and Demons; Next the Supreme God (saith Eusebius, delivering their opinion) there followeth a multitude of other Gods; Angels and Demons. These Gods they distinguish'd into several Orders, Intelligibles; Intelligibles and Intellectualls; Intellectualls; Fountains; Principles; Unzoned Gods; Zoned Gods; Angels and Demons. To the Worship of these belongs what we have already deliver'd concerning their Theurgy.

## CHAP. III.

## The Chaldean Worship of the Celestial Bodies.

THE third kind of Idolatrous Worship used by the Chaldeans and Babylonians was of the Celestial Bodies; into which, Maimonides saith, they fell soon after the Flood: perhaps occasion'd by their continual addition to Contemplation of them; and grounded upon Observation of the great Benefits communicated to Man-kind by their Influence.

The Levitical Law, in prohibiting this Idolatry, sets down the particulars of of it, Lest thou lift up thine eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, shouldst be driven to worship them and serve them. And of the Jewish Idolaters put down by Josiah (besides those that burnt Incense

Incense to Baal, of whom already) are reckon'd those that burnt Incense to the Sun and to the Moon, and to the Planets (or Signs, Mazzaloth) and to all the Host of Heaven. This doubtless they learned of their Neighbours the Assyrians, of whom the Prophet Ezekiel complains that they doted.

## CHAP. IV.

## Of the Sun.

THE Sun and Moon are first named and distinguished from the rest; with them perhaps this kind of Idolatry began, before it came to be applied to any of the other Stars; for in the most ancient mention of it, (which is by Job a Neighbour to the Chaldeans) we find these two only named: That the Chaldeans esteemed these the principal is confirm'd by R. Maimonides, who saith, They held the rest of the seven Planets to be Gods, but the two Luminaries the greatest.

But of these (adds Maimonides) they held the Sun to be the greatest God. What he further relates in confirmation hereof, out of the Books of the Sabæans concerning Abraham and the like, was delivered formerly. Of the Assyrian Idols dedicated to the Sun, Macrobius mentions three, Adad, Adonis and Jupiter Heliopolites.

Adad (saith he) signifieth one; this God they adore as the most powerful, but they joyn with him a Goddess named Atargatis, ascribing to these two an absolute power over all things; by these they mean the Sun and the Earth; that hereby they understand the Sun, is manifest, for the Image of Adad is very fair, and hath beams bending downwards, to shew that the power of Heaven consists in the beams of the Sun, sent down upon the Earth. The Image of Atargatis hath beams erected; to shew that the Earth produceth all things by the power of the beames sent from above: Thus Macrobius; but whereas he saith that Adad signifieth one, either he himself is mistaken, or his Text depraved, for (as Mr. Selden observes) with the Syrians, and Chaldeans or Assyrians, Chad, from the Hebrew Achad, signifieth one; but Adad or Adod which in the Scripture is Hbadad is of a different spelling; Drusus reads (in Macrobius) Hbadad, which signifieth One in Syriack. Of this Idol perhaps is the Prophet Isaiah to be understood, They that sanctify and purify themselves after One in the midst of the gardens, dedicated to that Idol behind the Temple; Subintelligendum enim Templum, pone Templum saith Joseph Scaliger.

Adonis is derived from Adon, Lord. That Adonis is the Sun (saith Macrobius) is not doubted, upon view of the Religion of the Assyrians, with whom Venus Architis (now worshipt by the Phœnicians) and Adonis were held in great veneration: For the Naturalists worshipped the

the Superior Hemispher of the Earth, in part whereof we dwell, by the name of Venus; the inferior they called Proserpina. Hereupon amongst the Assyrians or Phœnicians the Goddess is introduced mourning, because the Sun in performing his Annual Course passeth through the twelve Signs of the Inferiour Hemispher; for of the Signs of the Zodiac six are esteemed Superiour, six inferior; And when he is in the inferior, and consequently makes the dayes shorter, the Goddess is believ'd to mourn, as if the Sun were snatch'd away by Death for a time, and detained by Proserpina the Goddess of the inferior part, and of the Antipodes; Again they conceive that Adonis is restor'd to Venus when the Sun surmounting the six stars of the inferior Order begins to illuminate our Hemispher, and lengthen the light and dayes.

Sat. 1. 17.

The last is Jupiter Heliopolites; The Assyrians (saith the same Author) under the name of Jupiter worship the Sun (whom they style Διὸς Ἡλιωπόλιτιν) with extraordinary ceremonies: The Image of this God was taken from a Town in Egypt, named Heliopolis also, at what time Senemus, perhaps the same as Senepos, reigned over the Egyptians; it was brought thither by Oppias Ambassador of Delebois King of the Assyrians, and by the Egyptian Priests, the chief of whom was Parmetis; and having been a long time kept by the Assyrians, was afterwards removed to Heliopolis (in Egypt) the reason of which, and why being carried out of Egypt it was brought back into the place where now it is, and where it is worshipt with Rites that are more Assyrian than Egyptian, I forbear to relate, as being nothing pertinent to our purpose. That this Jupiter is the same with the Sun, appears as well by their Religious Rites, as by the fashion of the Image, for it's being of Gold (of which Metall Maimonides describes those Telefmes to have been which the Chaldeans made to the Sun) and without a Beard, is sufficient argument hereof. The right hand is lifted up, holding a whip like a Charioteer, the left holds a Thunderbold and some ears of Corn, all which denote the consociate powers of Jupiter and the Sun. Moreover the Religion of this Temple is excellent for Divination, which is ascribed to the power of Apollo, who is the same with the Sun: Likewise the Image of the Heliopolitane God is carried on a Bear, as the Images of the Gods are carried at the Solemnity of the Games of the Circensian Gods; Many Nobles of that Countrey follow, their heads shaved, they themselves pure by a long Chastity; they are driven by Divine Inspiration, not as they will themselves, but whither the God carries them. This God they consult even absent, by sending Table-books sealed up, and he writes back in Order to the questions inserted in them: Thus the Emperour Trajan being to go out of that Countrey into Parthia with his Army, at the request of his Friends zealous in this Religion, and who having had great experiments in this kind, perswaded him to inquire concerning the successe of his expedition, proceeded with Romane prudence, lest there might be some deceit of man it, and first sent the Table-books sealed up, requiring an answer in writing: The God commanded paper to be brought, and ordered that it should be sent

sent to him, blank: to the astonishment of the Priests. Trajan received it with admiration, for that he also had sent a blank Table-book to the God. Then he took another Table-book, and wrote in it this question, whether having finished this war, he should return to Rome; his he sealed up: The God commanded a Centurial Vine, one of those gifts that were in the Temple, to be brought, and to be cut into two pieces, and wrapt up in a Napkin and sent. The event appeared manifest in the death of Trajan, his bones being brought back to Rome: for by the fragments, the kind of Reliques (his bones,) by the token of the Vine, the future chance was declared. Hitherto Macrobius.

To these adde Bel or Belus, a name though more peculiar to the Supreme Deity, yet common to many of the Chaldaean Gods, and amongst others to the Sun, as Servius witnesseth. In Punick language (saith he) God is named Bal; but amongst the Assyrians he is called Bel, and by a certain mystical reason, Saturn and the Sun. in Æneid. 1.

## CHAP. V.

## The Chaldaean Worship of the Moon.

THE Moon was worshiped by the Chaldeans under many names, all which are Feminine; and the greater part answerable to the use of the Sun (last mentioned) which seems to confirm what R. Maimonides delivers of them, that they held the Seven Planets to be Gods and Goddesses, Male and Femal, married to one another. P. 18.

Now as the Chaldeans (or rather They who first translated the Chaldaick Learning into Greek) amongst other names applyed to the Sun those of Jupiter and Adonis, in like manner did they give to the Moon the correspondent attributes of Juno and Venus.

To Juno belong Ada and Belta, for so interpreted by Hesychius; \* Ada, Juno, with the Babylonians; <sup>b</sup> Belthes, Juno or Venus. Both in Ada. <sup>c</sup> in Belthes: which are doubtlesse no other than the Feminine names answerable to Adad and Bel, two names of the Sun. That by Juno Mythologists sometimes understand the Moon, the Learned <sup>c</sup> M<sup>r</sup>. Selden confirms by the old form of incalation which the Roman Priests used at the Nones of every Moneth, dies te quing, calo Juno novella (or covella, celestis.) To this Juno perhaps may more properly be referred what Julius Firmicus applies to the Air; The Assyrians (saith he) ascribed the principality of the Elements, to the Air, the Image whereof they worshipped, styling it by the name of Juno or Venus the Virgin; whom the Quires of their Priests worshipped with effeminate Voices and Gestures, their skin smoothed, and their habit after the fashion of Women; thus he; But that the Assyrians worshipped the Element of Air is not else where easily found; what de adds concerning their immodest Rites, seems rather of affinity with those of Venus, as described by other Authors. To

de diis Syr.

lib. 1.

To *Venus* (taken for the Moon) belong the names *Mylitta* and *Alilat*. They learnt (saith *Herodotus* speaking of the *Perfians*) of the *Assyrians* and *Arabians* to Sacrifice to *Urania*: the *Assyrians* call *Venus* *Mylitta*, the *Arabians* (our *Sabeans*) *Alilat*. Thus *Herodotus*; who indeed seems to make this *Mylitta* distinct from the Moon; (of whom he had spoken a little before) but that by *Alilat* was meant no other, is evident from it's Etymology from *Lail Night*. The *Antients* (saith *Sihai Assemon*) amongst many other false Gods, served one whom they called *Alilath*, and affirmed that she is the Moon, as being the *Mistress* and *Queen of the Night*.

## CHAP. VI.

## The Chaldaean worship of the Planets.

Mor. Ne.

The rest of the Seven Planets (as <sup>a</sup> *Maimonides* saith) they held to be Gods also. To *Saturn*, whom *Diodorus* (if the Text be not depraved, which I suspect) affirms they held to be the chiefest of the five, they gave the common name of *Bel*. *Eusebius*, in the 28<sup>th</sup> year of *Thara*; Belus the first King of the *Assyrians* died; whom the *Assyrians* styled a God; others call him *Saturn*; and *Servius*, cited elsewhere, <sup>b</sup> In the *Punick* language God is named *Bal*; but amongst the *Assyrians* he is called *Bel*, and by a certain *Mystical* reason, *Saturn* and the Sun. <sup>c</sup> Whence *Theophilus* Patriarch of *Antioch*, Some worship *Saturn* as a God; and call him *Bel*, and *Bal*; this is done chiefly by those who dwell in the Eastern Climates, not knowing who *Saturn* is, and who *Belus*.

<sup>b</sup> in *Aeneid*. lib.<sup>c</sup> *Antolic*. lib. 3.

ch. 5.

Some conceive that the more particular name of this Planet was *Chiun* or *Remphan*: of which the Prophet *Amos*, But ye have born the Tabernacle of your Moloch and *Chiun* your Images, the Stars of your God which ye made to your selves: Which text <sup>d</sup> *Stephan* renders thus, 'Yea, ye took up the Tabernacle of your God *Remphan*, Figures which ye made, to worship them; What is in the Hebrew *Chiun*, the Greek renders *Remphan*. By *Chiun* *Aben Ezra* understands the Planet *Saturn*, whom *Plautus* also, as *Petitus* observes, calls *Chiun*: *Rephan* (as *Kircher* attests) is used in the *Coptick* language for the same Planet.

Of *Jupiter* (having spoken already in treating of *Bel* and the Sun, to both which this name was applied,) there is little more to be said.

*Mars* (as the Author of *Chronicon Alexandrinum* relates) was first owned as a Deity by the *Assyrians*: the *Assyrians* saith he were the first who did erect a Column to *Mars*, and adored him as a God; They gave him the common name of *Belus*, whence the *Babylonians* *Belus* is by *Hestius* interpreted Ζὺς ἐνυαλιος *Jupiter Martius*.

But

But a more particular name of *Mars* was that of *Azizus*, under which he was worshipped together with *Mercury* in the Temple of the Sun at *Edeffa* a City of *Mesopotomia*. They who inhabit *Edeffa* (saith *Julian*) a region of a long time Sacred to the Sun, place together with him in the Temple *Monimus* and *Azizus*. That by *Monimus* they understood *Mercury*, by *Azizus* *Mars*, and that both these were affeours to the Sun, *Julian* acknowledgeth to have learned of his Master *Jamblicus*.

Some there are who refer the Idol *Negal* (brought by the *Samaritans* out of *Assyria*) to this Planet, for the *Rabbies* fancy this Idol to have been in the form of a Cock: Now the Cock being \* Sacred to *Mars*, and styled his Bird, in regard of it's courage, hence \* they infer that *Mars* was represented under that form, as *Venus* under that of the Hen by the Idol *Succoth Benoth*. 2 Kings 17: 30.  
\* Aristoph. Scol. Aristoph.  
\* Kircher.

*Venus* was worshiped by the *Assyrians* and *Chaldaeans* under many names: Three of which we find in *Hesychius*: The first *Belthes* (or rather *Belta*) which he interprets *Juno* and *Venus*. This was a name common to the Moon also, and spoken of formerly.

The next, *Delephat*, a name more appropriate to *Venus* than the former, as appears by it's Etymology, from the *Syriack* word *Delepha* coition.

The last *Myleta*, as *Hesychius* reads, who adds, the *Assyrians* (so called) *Urania*. *Herodotus* writes it *Mylitta*: They Learned (saith he, speaking of the *Perfians*) from the *Assyrians* and *Arabians*, to sacrifice to *Urania*: The *Assyrians* call *Venus* *Mylitta*, the *Arabians* *Alilat*. Of which two names, though *Alilat* (as was observ'd heretofore) was given to the Moon also; yet that of *Mylitta* seems peculiar to *Venus*, it being no other (as *Scaliger* observes) than the plain *Syriack* word *Mylidtha*, generative or prolifick: *Venus* generatrix. With this Etymology well suit the Rites belonging to the Idol; of which thus *Herodotus*: The *Babylonians* have one abominable Law; every Woman of that Countrey, must once in her life sit in the Temple of *Venus*, and there accompany with a stranger. Some of the Richer sort not deigning to associate themselves with the rest of ordinary quality, are carried thither in covered Chariots; and stand before the Temple, a long train of attendants coming after them; the greater part do in this manner; there are many women sitting in the Temple of *Venus* Crowned with Garlands of Flowers, some coming, others going: There are also several passages distinguished by cords, which guide the strangers to the Women; of whom they make choice as they best like; No woman being once set there, returns home, untill some stranger hath cast money in her lap, and taking her aside, lain with her. The stranger who offers this money must say, I invoke the Goddess *Mylitta* for thee; the *Assyrians* call *Venus* *Mylitta*; the money she must not refuse whatever it be; for it is Sacred: Neither may the Woman deny any man, but must follow him that first offers her money, without any choice on her part. As soon as she hath lain with him

Lib. 1.



him, and performed the Rites of the Goddess, she returns home, nor from thence forward can be allured by any price whatsoever. Such as are handsome are the soonest dismiss'd; but the deformed are forced to stay longer before they can satisfy the Law; sometimes it happens that they attend a whole year, or two, or three in expectation. Hitherto Herodotus, of which Custom some interpret the words of the Prophet Baruch concerning the Chaldean Women, *The women sit in the wayes guarded* (or rather surrounded *περὶσφιμέναι* *Χωρία*) *with rushes; and burn straw; and if one of them be drawn away and ly with such as come by, she casteth her Neighbour in the teeth, because she was not so worthily reputed, nor her cord broken.*

2 Kings 17. 30. To these add Succoth benoth, an Idol made by the Men of Babylon: the signification of the word being *the tents of the daughters*. Some conceive that hereby were meant those Tents or Partitions by Chords described by Herodotus, in which the Women sat to perform the Rites of Venus Mylitta; Venus being, as Mr. Selden is of opinion, derived from Benoth: but from the words of the Sacred Text, it is manifest, that by Succoth Benosh was meant rather an Idol, than Temple or Tents. The Rabbies fancy it to have been in form of a Hen and Chicken, *For as they called a Hen Succus, that is covering, so they called Hens Succoth, as brooding and covering, and Benosh they interpreted her Chickens, which she useth to cover with her wings.* Whence Kircher expounds it of Venus Mylitta.

Radak.

## CHAP. VII.

## Of the Other Stars.

NOR were the Planets only but the Signs and all the rest of the Stars esteemed Gods by the Chaldeans: for they burnt Incense to the Mazaloth and to all the rest of the Host of Heaven. Mazal is a Star: they called the Signs the twelve Mazaloth: the Zodiack the Circle Mazaloth; and sometimes changing it into Mazaroth; the Septuagint renders it *μαζαροθ*, which Suidas interprets, *the Constellations called Zodiack Signs*. This agrees with what Diodorus reports of the Chaldeans, that they held the principal Gods to be twelve, to each of which they attributed a Moneth, and one of the Signs of the Zodiack.

lib. 1.

That they worshipped the rest of the fixed Stars as Gods also, is implied by the Sacred Text last cited, which adds, *and to all the Host of Heaven*; and is more expressly asserted (amongst others) by Diodorus, who in his account of their Doctrine affirms, that as they called the Planets Interpreters, so of the other Stars, they called some the Judges of all things, others consiliary Gods; as we shall shew more particularly, when we come to speak of their Astro-

lib. 1.

logy

logy: Neither is it to be doubted, but that as they owned some of the fix'd Stars by these common titles of dignity Judges and Consellers, so to the principal of them they attributed particular names and Idols, as well as to the Planets; And since the Chaldaick polytheism was not (like that of the Greeks) founded upon an Imaginary Mythology, (though later Writers treat of it after the same manner) but had reference to the Celestial Bodies, which they worshipped under several Names and Idols; It is no less probable than consonant to the Chaldaick Doctrine, that those other Assyrian Idols, (*Alhim, Nibbaz, Tartak, Adrammelek, Anammelek, Nisroch*, ) mention'd in the Scripture, were of the same kind with the rest, and belonged to several others of the Stars; But this conjecture is not easily evinc'd, in regard that there is little extant of those Idols more than the bare mention of their Names.

## CHAP. VIII.

## Of Fire.

THEre are who reckon the Elements amongst the Gods which the Chaldeans worshipt: That they had a particular devotion to the Fire, is certain; by it as some conceive they represented the supreme God; as others, the Sun; the ground of which Analogy we delivered formerly.

Concerning this Pyrolatry of the Chaldeans there is a memorable passage related by <sup>a</sup>Ruffinus; *The Chaldeans in the time of Constantine the Great travelled all over the Earth to shew all men that their God excell'd all other Gods, for they destroyed all the Statues of other Gods by their Fire; At length coming into Egypt, and making this challenge, the Egyptian Priests brought forth a large Statue of Nilus, filling it (for it was hollow) with store of water, and stopping up the holes it had (which were many) with wax so artificially, that it kept in the water, but could not hold out against the fire.* [<sup>b</sup>Suidas relates this something differently, as performed by a Priest of Canopus, who taking off the Head of an old Statue, put it upon a water-pot, which (stopping the holes with wax) he painted over, and set up in the room of Canopus.] <sup>c</sup>The Chaldean began the contest with much rejoicing, and put fire round about the Statue; the wax melted, the holes opened, the water gushing forth put out the fire, and the Chaldeans were laugh'd at for their God.

<sup>a</sup> Hist. Ecclesiast. 1.2.<sup>b</sup> in voce Καννυτος.

I

CHAP.



## CHAP. IX.

## Of the Air, and Earth.

<sup>a</sup> de error. **O**F the Air thus <sup>a</sup> Julius Firmicus, The Assyrians ascribed the  
 profan. Re-  
 lig. principality of the Elements to the Air, the Image whereof they  
 worshipped, stiling it by the name Venus the Virgin; whom the  
 Quires of their Priests worshipped with effeminate voices and gestures;  
 their Skin smoothed, and their Habit after the fashion of women.  
<sup>b</sup> Saturn. As for the Earth, <sup>b</sup> Macrobius saith, They worshipped the superiour  
 lib. I. c. 21. Hemisphear of it, in part whereof we dwell, by the name of Venus; the  
 inferiour Hemisphear of the Earth they called Proserpina; More of  
 this Mythology, rather Phœnician than Assyrian, and perhaps more  
 Græcian than either, see in Macrobius. Thus much concerning the  
 Doctrine of the Chaldeans.

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The

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## THE SECOND BOOK.

## Of the Persians.

**B**EYOND Chaldaea, to the South, on one hand lies Persia,  
 on the other, Arabia. Philosophy (or Learning) was  
 communicated to both these Countries by their neigh-  
 bours, the Chaldeans. Zoroaster, saith <sup>a</sup> Plutarch, in-  
 stituted Magi amongst the Chaldeans, in imitation of whom, the <sup>a</sup> de Isid.  
 Persians had theirs also. Persia is the most considerable Kingdom of  
 Asia; bounded, on the North, by Media; on the East, by Cilicia;  
 on the West, by Susiana; on the South, by part of the Persian  
 Gulf.

## THE FIRST PART.

The Persian Philosophers, their Sects  
and Institution.

## SECT. I.

## Of the Persian Philosophers.

## CHAP. I.

Of the Persian Zoroaster, Institutor of  
Philosophy amongst the Persians.

**T**He Persian Learning is generally acknowledg'd to have  
 been instituted by Zoroaster, Zaradusht, or Zoroaster: but  
 this name, (as we observ'd formerly,) seems to have been  
 commonly attributed to such persons as were eminently Learned.  
 Who

<sup>a</sup> Agath. Who therefore this Zoroaster was, or <sup>a</sup> about what time he lived, is uncertain. <sup>b</sup> Laertius styles him a Persian; <sup>c</sup> Clemens Alexandrinus, a Mede; <sup>d</sup> Suidas, a Perso-Mede: whence it may be argued, that he was not of so great Antiquity, as most Authors conceive. For we find the word Persian no where used before the Prophet Ezekiel; neither did it come to be of any note, until the time of Cyrus. The later Persians, saith <sup>e</sup> Agathias, affirm, he lived under Hytaspes, but simply, without any addition, so as it is much to be doubted, nor can it be certainly known, whether this Hytaspes were the father of Darius, or some other. Hytaspes the father of Darius was contemporary with Cyrus, neither doth it appear, that the Persian Zoroaster liv'd much earlier.

<sup>f</sup> loc. citat. But at what time soever he liv'd, saith <sup>f</sup> Agathias, he was the Author, and Introducer, of Magical Religion, amongst the Persians, and changing their old form of Sacred Rites, he introduced several opinions. So likewise <sup>g</sup> the Arabick Historiographer, Zaradusht not first instituted, but reform'd the Religion of the Persians and Magi, it being divided into many Sects.

A fabulous tradition of the occasion and manner thereof related by the Persians themselves, receive from <sup>h</sup> Dion Chrysostome, They say, that through love of wisdom, and Justice, he withdrew him from men, and lived alone in a certain mountain; That afterwards leaving the mountain, a great fire coming from above, did continually burn about him; That hereupon the King, together with the Noblest of the Persians, came nigh him intending to pray to God; That he came out of the fire unharmed, appeared propitiously, bidding them to be of good cheer, and offered certain sacrifices, as if God had come along with him into that place; That from thenceforward he conversed not with all men, but with such only as were naturally most addicted to truth, and capable of the knowledge of the Gods, whom the Persians called Magi.

To this Persian Zoroaster <sup>i</sup> Suidas ascribes, Of Nature, four Books; Of precious Stones, one; Astroscopick Apotelesmes, five; <sup>k</sup> Eusebius, a Sacred collection of Persicks, which, by the fragments he cites, seems to have treated of the Persian Religion. These some attribute to the Chaldean Zoroaster; others, to some other, not any with greater certainty than the rest.

## C H A P. II.

## Of Hytaspes, a great Improver of the Persian Learning.

<sup>a</sup> lib. 1. THE Doctrine of the Persian Magi was much augmented by Hytaspes. He was (according to <sup>a</sup> Herodotus) of Achæmenia, a Region of Persia, son of Arsames, or, (as other Editions) Arfaxes; he

he lived in the time of Cyrus, whose dream concerning Darius, the eldest son of Hytaspes, prognosticating his being King of Persia, together with the discourse betwixt Cyrus and Hytaspes concerning it, is related by <sup>b</sup> Herodotus. Darius the son of this Hytaspes was born in the 4165. year of the Julian period, and was almost 20. years old a little before Cyrus died. About the same time also, <sup>c</sup> Hytaspes and Adufius joyning together conquer'd all Phrygia bordering upon the Hellespont, and taking the King thereof, brought him prisoner to Cyrus.

Hytaspes was, (as <sup>d</sup> Ammianus Marcellinus affirms) a most wise person, who adds, that boldly penetrating into the inner parts of upper India, he came to a woody Desert, whose calm silence was possess'd by those high wits the Brachmanes. Of these he learnt the discordant concord of the motions of the Stars, and of Heaven, and of pure Rites of Sacrifice, which, returning into Persia, he contributed as an addition and complement to Magick.

## C H A P. III.

## Of Osthanes, who first introduced the Persian Learning into Greece.

THE Persian Learning, (as <sup>a</sup> Pliny affirms,) was first communicated to the Grecians by Osthanes. The first, saith he, that I find to have commented upon this Art (Magick) is Osthanes, who accompanied Xerxes King of the Persians in the war which he made upon Greece. Xerxes set out from Susa upon this expedition in the beginning of the fourth year of the 74. Olympiad, though Diodorus Siculus, confounding the transactions of two years in one, relates this done in the first year of the Olympiad following. <sup>b</sup> Herodotus affirms, that this provision was in making the three whole years before this year; but with a note premised in the precedent Chapter, which cannot consist with the exact course of the times. For, saith he; From the subduing of Egypt, he was full four years in gathering an Army, and in making his preparations, and in the beginning of the fifth year, he began to march with a huge Army; for indeed he set out from Susa, in the beginning of the fifth year, not from his subduing of Egypt, but from his coming to the Crown. So that both <sup>c</sup> Justine our Trogus, and Orosius following him do unadvisedly attribute five years: but most absurdly, doth Julianus, in his first Oration of the praises of Constantine, say, that he was ten years in making this preparation. But more Ingenious than all those, (yet not over exquisite in his account) is <sup>d</sup> Libanius, where he saith, that, between Darius and Xerxes there was ten years time spent in making this preparation against Greece, since we have formerly

merly shew'd out of *Plato*, that from the fight at *Marathon*, to the fight of *Salamis*, which was fought in the first year of the 75. Olympiad (almost a full year after *Xerxes* his setting out from *Susa*) there were only ten years run out.

Hence it appears that *Pythagoras* and *Plato*, who were precedent in time to *Osthanes*, and in their Travels conversed with the *Persian Magi*, were not fully acquainted with the depth of their Sciences, or else being more reserv'd forbore to communicate them, otherwise than as intermingled with those which they appropriated to themselves.

<sup>c</sup> *Pliny* adds, that *Osthanes*, whilst he accompany'd *Xerxes* into Greece, scatter'd the seeds as it were of this portentuous Art (Magick) wherewith he infected the world, all the world whither soever he went; and it is certain, that this *Osthanes* chiefly made the *Grecians* not desirous, but mad after his Art. Thus *Pliny*, alluding to *Goe tick Magick*, of which the Author of the *Treatise* *μωμικον*, asserts the *Magi* to have been wholly ignorant. And <sup>e</sup> *Arnobius* affords him a better character, that he was chief of the *Magi*, both for eloquence and action; that he made address to the true God with due veneration; that he knew the Angels did wait upon the true God, and the like.

By *Osthanes* (as we said) the *Persian Learning* was brought into Greece, and therefore we shall not proceed further in our inquiry after the Professors of it amongst the *Persians*.

## SECT. II.

### The Institution, and Sects of the Persians.

## CHAP. I.

### The Persian Magi their Institution.

<sup>Proam.</sup> **A**Ll Professors of Learning amongst the *Persians* were termed *Magi*. <sup>a</sup> *Laertius*, It is said, that Philosophy and its original from the *Barbarians*, since among the *Persians* were *Magi*; amongst the *Babylonians*, or *Assyrians*, the *Chaldeans*; and *Gymnosophists* amongst the *Indians*; amongst the *Celtæ* and *Gallatæ*, were those who were called the *Druides*, or *Seninothei*, as *Aristotle*, in his *Treatise Magicum*, and *Sotion*, in the 23. chap. of his *Succession*, affirms. Hence <sup>b</sup> *Suidas*, *Magi* amongst the *Persians* were *Philosophi* and *Philothei*. But, their principal study and employment consisting in Theology and

<sup>in voce</sup>  
Magus.

Religious Rite, *Magus* is more frequently interpreted a *Priest*. Amongst the *Persians*, saith <sup>c</sup> *Porphyrus*, those wise persons who were employ'd about the Divinity, and served him, were called *Magi*; this is the signification of *Magus* in their *Dialect*. And <sup>d</sup> *Apuleius*, *Magus* in the *Persian Language*, signifieth the same as *Priest* in ours. *Hefychius*, A worshipper of God and a Theologist, and a Priest, is by the *Persians* stiled *Magus*.

Some conceive they were so termed by *Zoroaster*, at their first Institution. <sup>e</sup> *Suidas*, *Zoroaster* the *Perse-Mede*, who first began the name of *Magi* celebrated amongst them. <sup>f</sup> Others derive the word from *Mog* a surname of *Zoroaster*, or from <sup>g</sup> *Mije* Gush, one that hath short ears, affirming that *Zoroaster* was such.

The Author of the *Arabick History* relates, that the <sup>h</sup> Religion of the *Persians* being before *Zoroaster's* time divided into many Sects, he reformed it; <sup>i</sup> *Agathias*, that he changed their old form of Sacred Rites, and introduced many new Opinions, and was the Author and introducer of *Magical Religion* among the *Persians*.

<sup>k</sup> The *Magi* delivered their Learning successively in their Families <sup>l</sup> *Ammian*, from one age to another, whence after the succession of many ages, at this present, saith *Ammianus Marcellinus*, a multitude sprung from one and the same race, is dedicated to the Rites and worship of the Gods. For, increasing by degrees, they grew at last to the largeness and name of a compleat Nation dwelling in Towns not fortify'd with any walls, and, being permitted to use their own Laws, they were honoured in respect of their Religion.

The Country of the *Magi* in *Persia*, is mentioned by <sup>m</sup> *Clement Alexandrinus*, who takes notice of three wonderful Mountains in it. And <sup>n</sup> *Solinus* mentions, as belonging to them, the City *Pasagarda*. <sup>o</sup> *Suidas* and <sup>p</sup> *Cedrenus* call them *Magussæans*, and affirm, that they were called *Magog* by those of their own Country.

So great was the esteem which the *Magi* had among the *Persians*, that <sup>q</sup> *Cicero* saith, the Kings of *Persia*, before they undertook the government, were always initiated in the sacred Mysteries of the *Magi*, which <sup>r</sup> *Plato* describes thus: At fourteen years old they whom they call the Royal Pedagogues take charge of the youth. These are four men chosen out of the most excellent of the *Persians*, in the prime of their age. The most wise, the most just, the most temperate, and the most valiant. The first of these teacheth him the Magick of *Zoroaster* the son of *Homomases* (this is the service of the Gods) and teacheth him also the Royal Institutions. *Dion Chrysostome* saith, that the *Magi* were admitted to the Kings Counsels, and were assessors with him in Judicature, as being well acquainted with the natures of things, and knowing after what manner the Gods are to be served. All publick affairs (saith <sup>s</sup> *Agathias*) were managed by their direction and advice. They adjudged rewards or punishments. *Dion* elsewhere relates, that *Cambyses*, upon his expedition into *Egypt*, resigned the Government of the *Persians* into the hands of the *Magi*. *Constantinus Manasses* styles them the Guardians of

of

<sup>30. 1.</sup> of the Royal Palaces, and <sup>c</sup>Pliny, speaking of Magick, saith, it grew up at last to so great height, that even at this day it is exceeding prevalent with many Nations, and in the East it beareth sway over the King of Kings: King of Kings was the proper Title of the Persian Monarch.

## CHAP. II.

## The Sects, Discipline and Manners of the Magi.

<sup>a</sup> D. Hieron. <sup>advers. Jo-</sup> <sup>vin. lib. 2.</sup> Eubulus, <sup>a</sup> who wrote the History of Mythra in many Volumes, affirms, that amongst the Persians there were three kind of Magi: the first, who were the most Learned and Eloquent of them, did eat no other food but Meale and Oil. Thus Eubulus cited by S. Hierome. More of the distinction of the Magi into three Sects we meet not elsewhere; but, probably, it had reference (as amongst the Chaldeans) to their several studies, of which hereafter.

<sup>b</sup> Laert. in <sup>proœm.</sup> <sup>b</sup> Dinon. and Aristotle, or rather the Author of the Treatise of Magick cited by Laertius, relate of the Magi, that they renounce rich attire, and to wear Gold. Their rayment is white upon occasion, their beds, the ground, their food, nothing but herbs, cheese, and bread; instead of a staff they carry a cane, in the top whereof they put their cheese, which as occasion served they did eat.

They had one in their Society chief amongst them, called by <sup>c</sup> Sozomene, the Prince of the Magi.

<sup>d</sup> Laert. <sup>c</sup> Their chief employment was Religious worship, they being conceived to be the only persons whose prayers the Gods would hear.

<sup>c</sup> Laert. <sup>proœm.</sup> <sup>c</sup> They made discourses concerning Justice, and esteemed it impious to burn the bodies of the dead, and lawful to punish a mother or a daughter, as Solon in his 23. Book.

<sup>f</sup> lib. <sup>f</sup> Herodotus saith, they differ, as from others, so from the Egyptian Priests, in this, that these pollute themselves with the death of nothing but their sacrifices, whereas the Magi, with their own hands, kill anything, except a man and a dog; yea they esteem it a great exploit, if they have killed very many Ants, or Serpents, or other creeping or flying things.

## THE SECOND PART.

## The Doctrine of the Persians.

**T**hat which is delivered to us of the Persian Doctrine and Opinions is so little and so imperfect as it will not easily admit of being knit together by any Method; yet, in regard of the near affinity their Learning is conceived to have had with the Chaldeans, we shall observe the same course in collecting and digesting the few remains of it: First to allege what concerns their Theology and Physick; Next, Their Arts of Divination; Thirdly, Their Religious worship and Rites, particularly termed Magick; and lastly, to give a Catalogue of all their Gods.

## CHAP. I.

## Theologie and Physick.

**T**hat the Persian Magi were not unacquainted with Theology and Physick is confirmed by <sup>a</sup> Suidas. Magi, saith he, <sup>a</sup> Voc. Mag. among the Persians are Philosophers and lovers of God. <sup>b</sup> Laertius affirms, they discoursed concerning the substance and generation of the Gods; and <sup>c</sup> Dion Chrysostome, that they were skilful in Natures. <sup>b</sup> in Proœm.

<sup>a</sup> Zoroaster the Magus, in his sacred collection of Physicks, saith expressly thus. <sup>a</sup> Euseb. <sup>Præp. E.</sup> "God hath the head of a Hawk: he is the first incorruptible, eternal, unbegotten, indivisible, most like himself, the Charivang. <sup>c</sup> "teer of every good, one that cannot be bribed: the best of things good; <sup>c</sup> "the wisest of things wise: Moreover he is the Father of Equity and <sup>c</sup> "Justice: self-taught, natural and perfect and wise, and the sole Inventor of sacred Nature.

<sup>c</sup> Plutarch relates of Zoroaster, that he divided all things into three kinds. Over the first kind he conceived Horomazes to be president, the same whom the Oracles call the Father. Over the last, Arimanes; Over the middle kind, Mithra, whom the Oracles call the second Mind. And that Horomazes made himself three times as big as the Sun (who in the Persian language is called Cyrus.) Mithra made himself twice as big (as the Sun) who was next to Horomazes. To which these Platonick assertions are correspondent, That all things are about the King of all, and that all things are for him, That he is the cause of all good things, The second is employed about the secondary

condary things, The third is employed about the third kind of things. The three parts into which Zoroaster and Plato divided all things, are these, The first is eternal; The second had a beginning in time, but is eternal; The third is corruptible. Thus Plinio citing Plutarch whose own words are these.

<sup>1</sup> Ibid. & Olinid.

<sup>2</sup> Some are of opinion that there are two Gods, one opposite in operation to the other; one, working good, the other, ill. Others call him who is the good, God, the bad, Demon: of this opinion was Zoroaster the Magus, whom they report to have preceded the Trojan war 5000. years. This Zoroaster declared the names of the good, to be Oromazes, of the bad, Arimanius, adding, that, of sensible things, the one did most resemble light, and knowledge, the other, darkness, and ignorance, wherefore the Persians call Mithra the mediator. He further taught, that, to one, we ought to offer votives and gratulatory sacrifices, to the other, averruncative and dismal oblations. For, pounding a certain herb called Omomi in a mortar they invoke hades and darkness, then, mixing it with the blood of a slain Wolf, they carry it forth and throw it into a place, where the beams of the Sun come not, for, of plants, they hold, that some belong to the good God, others, to the ill Demon, and that, of animals, some, as Dogs, Birds, and Porcupines belong to the good, the aquatic, to the bad, for which reason they esteem him blessed who hath kill'd most of that kind.

<sup>3</sup> loc. cit.

<sup>4</sup> They likewise relate many fabulous things concerning the Gods, of which kind is this I will allege, That Oromazes was produced of purest light, Arimanes of darkness, and that these two war against one another; That Oromazes made six Gods, The first, of benevolence; The second, of truth; The third, of equity; the rest of wisdom, riches, and pleasure, which good things are attendant upon the Maker; That then Horomazes tripled himself, and removed himself so far from the Sun, as the Sun is distant from the Earth, and that they adorned the Heaven with Stars, appointed one the Dog-star as Guardian and watch for the rest; That he made 24. other Gods, and put them in an Egge, and that Arimanius having made as many more, they broke the Egge: whence it comes, that good is intermingled with ill. That the fatal time approacheth, in which these shall be destroyed by famine and pestilence, and Arimanius utterly destroyed, and the Earth made even and smooth; There shall be one life and one City (or common society) of all men living, and one language.

## CHAP II.

### Arts of Divination.

<sup>1</sup> in Proem.  
<sup>2</sup> de Divi.  
nar.

Amongst the other parts of the Persian Learning, are to be reckoned their Arts of Divination and Prediction, which <sup>3</sup> Laertius affirms were practised by the Magi. <sup>4</sup> Cicero adds, that they assembled

bled (in fana) in Temples or consecrated places, to consult about Divination.

Hence <sup>5</sup> Strabo saith, that, by the antients, Diviners were much esteemed, such as, amongst the Persians, were the Magi, and Necromancers, and Lecanomancers, and Hydromancers: <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> 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Amongst other kinds of Divination, <sup>1</sup> Velleius Paterculus affirms, that they foretold by the marks of the Body. They seem to have been skilful likewise in Astrology, for <sup>2</sup> Suidas ascribeth to the Persian Zoroaster five Books of Astroscopick Apotelesmes. That they were also consulted concerning the prefiguration of Prodiges, is manifest from the relation of <sup>3</sup> Valerius Maximus, concerning that which happened to Xerxes.

## CHAP. III.

### Of the Religious Rites, or Magick of the Persians.

The chief Science and employment of the Persian Magi, was termed Magick, from the Professors, Magi, and is defined by Plato, <sup>1</sup> the service of the Gods, called also Μογεία. The Magi, <sup>2</sup> Laertius, are employed in the service of the Gods, and about sacrificing and praying, as being the only persons, whom the Gods will hear. So <sup>3</sup> Dion Chrysostome, The Persians call them Magi, who are skilful in the worship of the Gods, not like the Greeks, who, ignorant of the meaning of the word, call them so who were skilful in Goetick Magick; of which that the Persian Magi were ignorant, <sup>4</sup> Laertius allegeth the testimonies of Aristotle, in his Treatise entituled Magick, and Dinon, in the first Book of his Histories.

As concerning their Religious Rites, <sup>5</sup> Herodotus and <sup>6</sup> Strabo affirm, that they had no Temples, <sup>7</sup> Altars, or Images, but did impute it to madness in such as had; the reason whereof <sup>8</sup> Herodotus conceives to have been, for that they did not believe as the Grecians, that the Gods were <sup>9</sup> of humane form; or as <sup>10</sup> Cicero, for that they conceived the Gods, to whom the whole world was but a Temple or house, could not be shut up within walls; upon which ground the Magi persuaded Xerxes to burn the Grecian Temples.

But <sup>11</sup> Strabo frequently elsewhere mentions their Temples, Altars and Images; whence it may be argued, either that in the time of Herodotus they had not any, and that Strabo, in affirming the same,

with *Herodotus*, is to be understood onely of their primitive Institution, which when the *Macedonians* afterwards conquer'd them, became corrupted with *Græcian Rites*; Or that there were different Sects among them from the beginning: whereof some allow'd Altars, Images, and Temples, others disallow'd them.

*Herodotus* and *Strabo* further add, that they sacrific'd in high places; their Rites and Sacrifices *Herodotus* describes thus: When they go about to sacrifice, they neither erect an Altar, nor kindle fire, nor use libation, nor stutes, nor garlands, nor cakes, but when any man intends to sacrifice to some one of these Gods, he drives the victim to a clean place, and invokes that God; his tiara being crown'd with myrtle; It is not lawful for him who sacrificeth to pray for good things for himself alone, but he must pray for all the Persians in general, and in particular for the King: for in praying for all the Persians he includes himself. Having cut the victim into little pieces he boiles the flesh, and strewing soft herbs, especially Trifoly, he lates the flesh upon them; The Magus standing by sings a theogonial hymn; for this they conceive to be a powerful incantation. without a Magus it is not lawful for them to sacrifice; Soon after, he who sacrificeth takes away the flesh and disposeth of it as he pleaseth.

<sup>m</sup> lib. 15.

<sup>m</sup> *Strabo* adds, that when the Magus who declares the sacrifice hath distributed the pieces of the flesh, every one taking his piece they all depart home: leaving no part for the Gods; for they say the Gods require nothing but the Soul of the victim: Yet some (it is said) lay part of the fat upon the fire.

## CHAP. IV.

### The Gods of the Persians.

<sup>a</sup> lib. 1.

<sup>b</sup> lib. 15.

<sup>c</sup> Proæm.

**H** *Herodotus* <sup>a</sup> and <sup>b</sup> *Strabo* reckon the Gods of the Persians thus, Jupiter; the Sun; the Moon; Venus; the Fire; the Earth; the Winds; the Water. <sup>c</sup> *Laertius* not so fully, the Fire, the Earth, and the water.

<sup>d</sup> loc. cit.

By Jupiter, as <sup>d</sup> *Herodotus* and *Strabo* affirm, they understood the whole Circuit of Heaven: *Agathius* adds, that they worshipped Jupiter under the name of Bel, which sufficiently argues they derived this God from the Chaldeans.

<sup>e</sup> loc. cit.

To the Sun (as both <sup>e</sup> *Herodotus* and *Strabo* witness) they sacrific'd: *Strabo* adds, that they call'd him Mithra. This was the greatest of their Gods, as *Cyrus* (introduced by <sup>f</sup> *Xenophon*) acknowledgeth; swearing by him: *Hesychius* likewise affirms it was the greatest of their Gods, and that the great Oath which the King himself took was by Mithra.

<sup>f</sup> Oeconom.

They

They represent'd him with the face of a Lion, in a Persian habit, with a Tiara, holding with both hands a Bull by the horns, which seem'd to strive to get from him; signifying, that the Moon begins to receive her light from him when she leaves him.

<sup>g</sup> Zoroaster first amongst the Persians (as *Eubulus* affirms, who <sup>h</sup> *Porphyr.* wrote many Volumes of the History of Mithra) did consecrate a natural Cave in the Mountains next Persia, in honour of Mithra, the King and Father of all: signifying by this Cave the world framed by Mithra; by the other things dispos'd within it, in fit distances, the Elements and Quarters of the world. The Cave of Mithra is mentioned by many others.

In the Mithraean Rites (for so *Lampridius* terms them) *Celsus* (cited by <sup>i</sup> *Origen*) saith, the twofold motion of the Stars, fixt and <sup>j</sup> lib. 6. conerratick, was represent'd; and the passage of the Soul through them: <sup>k</sup> tra Cels. in sign whereof there was set up a high pair of stairs, having seven gates, the first of Lead, the second of Tin, the third of Brass, the fourth of Iron, the fifth of Leather, the sixth of Silver, the seventh of Gold: The first belongs to Saturn, the Lead signifying the slowness of that Planet; the second to Venus, to whom they compare Tin, for its brightness and softness; the third to Jupiter, as being most solid with brazen steps; the fourth to Mercury, for they hold him to be the stoutest undertaker of all business, cunning and eloquent. The fifth to Mars, in regard of its unequal and various commixture; the sixth to the Moon, of Silver; the seventh to the Sun, whose colour as also that of the Stars resembles Gold.

He who was initiated into these Rites proceeded, as *Suidas* relates, through several degrees of contumely, (<sup>l</sup> *Nonnus* upon *Gregory Nazianzen* saith twelve) <sup>m</sup> and of pain, as burning, blows, and the like, by which <sup>n</sup> trial he was to give testimony of his sanctity and of his being void of <sup>o</sup> Gregor. Naz. passion.

Of the Rites of the Moon there is nothing said in particular.

Concerning those of Venus, <sup>p</sup> *Herodotus* saith, They sacrifice also <sup>q</sup> lib. 1. to Urania which they learnt of the Assyrians and Arabians; the Assyrians call Venus, Militta, the Arabians Alilar, the Persians Metra. And as *Milidtha* in Syriack signifieth generative, prolifick, (*Venus genetrix*) so mader, or mater, with the Persians signifies (as *Raphelegius* observes) a mother. This perhaps was that Mother of the Gods, which <sup>r</sup> *Cicero* affirms to have been worshipt by the Persians, Syri-<sup>m</sup> rians, and all the Kings of Europe and Asia, with great devotion.

The Fire, <sup>s</sup> *Julius Firmicus* saith, they preferred before all the other <sup>t</sup> de error. Elements; <sup>u</sup> *Agathias* affirms, they learnt to worship it of the Chal-<sup>prof. Relig.</sup> deans: <sup>v</sup> *Strabo* relates, that in Cappadocia there was a great number of Magi, call'd Pyrethi, and many Temples of the Persian Gods; they <sup>w</sup> lib. 15. kill not the victim with a knife, but strike it down with a club: Here also there are Pyretheia Chapels, in the midst of which is an Altar, covered with great store of ashes; where the Magi preserve a fire that never

<sup>a</sup> de Diis  
Syr. Synr.  
2. c. 7.

<sup>c</sup> lib.  
<sup>d</sup> lib.

<sup>e</sup> Perieg.  
<sup>f</sup> lib.  
<sup>g</sup>

never goes out; and coming in every day sing almost the space of an hour, holding a bundle of rods before the fire, [with which, as <sup>a</sup> M<sup>r</sup> Selden observes, they stirred it up whilst they sung.] Their heads are covered with woollen Tiaras, which being tied on both sides hide their lips and cheeks: Thus Strabo, an eye-witness. These Pyraethia (or as Suidas terms them Pyreia,) were those sempiternal fires of the Magi mentioned by <sup>c</sup> Ammianus Marcellinus: Neither in Temples only did they use these Rites, but in private Caves, where <sup>d</sup> Julius Firmicus reports they worshipped the Fire with many extraordinary Ceremonies, as amongst other things using to pronounce these words, Μυτασω μυσανω ο κλονιος ουιδτε πατες αγρα. Nor did this worship extend to fire only, but <sup>e</sup> to all things that resembled it, as Dionysius reports, whereof <sup>f</sup> Strabo instanceth the Pyropus. <sup>g</sup> Julius Firmicus adds, that they called the fire Mithra, by which, as also by their worshipping it in Caves, it is manifest that (sometimes at least) they took it for the Sun, their greatest Deity.

Concerning the worship of the Earth and winds nothing particular is delivered; That of the water was performed in this manner, <sup>h</sup> They go to a Lake, River, or Spring, where they make a trench and kill a victim; taking care that none of the blood come at the water; then laying Myrtle and Laurel upon it they burn it with rods, and making some prayers, sprinkle oil mixed with milk and honey, not in the fire or water, but on the earth.

Other Gods the Persians had, though not reckoned amongst these, whether as less principal, or of later date; of these are mentioned by the same Author (Strabo,) and by others, Anaitis (Venus) Amandatus, Sacan, Sardes and Nannea (Diana).

Hitherto of the Doctrine of the Persians.

The



## THE THIRD BOOK.

### Of the Sabæans.

**A**rabia the noblest Peninsula (if we may so term it) of Asia, is terminated by the Persian, the Indian, and the Red Sea, except that on one side it is continuous to Syria, by which vicinity was occasioned so near a correspondence betwixt those Nations, that as the Chaldaean Learning overspreading all Mesopotamia, Syria, and Assyria, did on one side extend to their Neighbours the Persians, so on the other it reached to the Arabians. From which nearness perhaps it was (not only of Situation but Religion and opinions,) that Pliny useth their names promiscuously, calling a great part of Mesopotamia, Arabia, and the Arabians themselves Syrians. And the later Eastern Writers (especially the Arabians) under the appellation of Chaldim or Chaldanin (Chaldeans,) comprehended not only the Babylonians but the Nabathæans, Charaneans, and Sabæans, as (amongst others) Muhamed Isacides takes Chaldanin and Nabathæa to be synonymous, and Ah-medus, to his Book concerning the Religion of the Sabæans, gives this Title, Of the Rites of the Charanean Chaldeans commonly known by the name of Sabæans, he adds, commonly known by the name of Sabæans, because the Sabæans being the most considerable of these, they likewise under the appellation of Sabæans included all the rest; even the Chaldeans of Mesopotamia: using the terms of Chaldaea and Sabæa no less promiscuously than Pliny those of Arabia, Mesopotamia, and Syria: for which R. Maimonides (who doth so throughout all his Writings) gives this reason, because the Doctrine of the Chaldeans extended thither, and that the Religion of all these Nations was the same.

Now whereas Arabia is commonly distinguish'd into the Stony, the Desert, and the Happy, we here mean not that part which is stiled the Desert, lying on the North of Sabæa, and first planted by Ismael, whose Posterity afterwards, having learned the Language of the Sabæans (Arabick) were called Arabians also, or more properly, Hagarens, as descended from Hagar, and Arab Maftiaarabah, the




the made *Arabians*, (that is, made such by cohabitation and conversation with the true *Arabs*,) but those other true *Arabs* the Inhabitants of the Desert and the Happy, whereof the former came from *Nebatothus*, son of *Ismael*, and are by *Pliny*, *Strabo*, and *Ptolemy* called *Nabataeans*, as the Country it self *Nabataea*, the later from *Saba*, son of *Chus*, the son of *Cham*, after whom stiled *Sabaean*s (as the Countrey *Sabaea*) and (in distinction from the made *Arabians* of Arabia the Desert) the native *Arabians*. The *Charaneans* mentioned together with these, were the Inhabitants of *Cora*, a City of Arabia, mentioned by *Pomponius Mela*, whose Inhabitants the *Carreans*, *Pliny* placeth next the *Sabaean*s, distinct from *Hara* or *Caran* in *Mesopotamia*.

## THE FIRST PART.

## The Sabæan Philosophers.

## CHAP. I.

## Of the Institutors of the Sabæan Sect.

 Concerning the first Institutor of Learning and Religion amongst the *Sabæans*, there is not any certain agreement of Authors. *Patricides*, an Arabian Writer, attributes this Invention to a certain Persian, named *Zerodast*, contemporary with *Terah* father to *Abraham*; *Zerodast* and *Zoroaster* are the same; whereby it appears, that *Patricides* means one of those two *Zoroasters*, whereof one was the first Author of Sciences amongst the *Chaldeans*, the other introduced the same Sciences amongst the *Persians*; and though he calls this *Zerodast* a Persian, yet by the antiquity of the time in which he conceives him to have liv'd, it is probable he rather intended the *Chaldean*.

Others (adds *Patricides*,) are of opinion that *Tachmurat* King of Persia gave beginning to this Religion. The same perhaps whom *Elmacinus* (another Arabian Historian,) calls *Tachurith*: Others (saith he) conceive that the Religion of the *Sabæans* was manifested by a certain King of the *Persians*, whose name was *Tachurith*.

*Elmacinus* mentions another Persian, to whom the same Invention was attributed, In those dayes, saith he, came forth *Nazarib* a Persian, who, as is reported, was Author of the Religion of the *Sabæans*.

Others

Others (continues *Patricides*) derive the infancy of the *Sabæans* from a certain Grecian named *Juvan* or *Javan*, son of *Berkley*, and him they will have to be of the City *Zaituna*, which was built in *Attica*. Thus he: where *Hottinger* for *Berkley* reads *Mercolim*, *Mercury*, confirmed by *Elmacinus* upon the same subject. Others saith he, affirm, that the Religion of the *Sabæans* was brought forth by a Man whose name was *Juvan*, son of *Markoli*, a Grecian, who first found out the Science of the Stars.

To these *Patricides* adds the Opinions of some others, who held that the Authors of this Sect were some of those who were at the building of the Tower of *Babel*. Thus the *Arabians*.

Some attribute the Institution of the *Sabæans* to *Cham*, son of *Noah*, who being banish'd from his Fathers sight, fled thither, and (to use the words of *Lactantius*) settled in that part of the Earth which is now called Arabia. This was the first Nation that knew not God, because the principal Founder thereof had not received the worship of God by Tradition from his Father: Thus *Lactantius*, with whom Many agree in attributing the Original of Idolatry to *Cham*, and to his son *Chus* the first Planter of *Chaldea*, from whose son *Saba* the *Sabæans* were so named, and, upon this ground, some have laboured to prove *Cham* and *Chus*, to be same with the first and second *Zoroasters*, of which formerly.

Others (as *Damasceus*) ascribe the Original of Idolatry to *Serug*, *Epiphanius*, and the Author of the *Chronicon Alexandrinum*, affirm that *Hellenism* began in the time of *Serug*, This *Hellenism* some conceive the same with the *Sabæan* superstition; what the Greek Fathers call *Hellenism*, the Rabbins term *Goth*, the *Arabians*, *Algaheliton*, the time of Ignorance and Paganism. And though to determine any thing of those early and obscure times be very difficult, yet we cannot doubt, but that the Idolatrous Worship of Fire and of the Sun (ascribed to the *Sabæans*) was of great Antiquity among them, since mentioned by the most antient of Authors, *Job*, who lived neer them, as appears by the inroad which the *Sabæans* made upon him. <sup>a</sup> If I beheld (saith he) the <sup>b</sup> Sun when it <sup>c</sup> chap. 1. shined, and the Moon walking in brightness, and my heart hath <sup>d</sup> v. 15. been secretly enticed, or my mouth hath kissed my hand, this also <sup>e</sup> chap. were an Iniquity to be punish'd by the Judge, for I should have <sup>f</sup> The word is Ur, which signifieth as well Fire. denied the God that is above; where by kissing of the hand is imply'd the antient manner of Veneration.



## C H A P. II.

## Others of the Sabæan Sect.

**T**hat Terah Father of Abraham was bred up in this Doctrine might be conjectur'd from Joshua 24. 2. where he is reckoned among those that served strange Gods. <sup>a</sup> Philo terms him an Astronomer, one of those that are vers'd in Mathematicks.

<sup>b</sup> Mer. Nev. Of Abraham son of Terah, <sup>b</sup> R. Maimonides expressly saith, It is well known that our Father Abraham was educated in the faith of the Zabians, who held there is no God but the Stars; indeed <sup>c</sup> Berosus acknowledged he was skilful in the Celestials, and Eupolemus, cited by Eusebius, ascribes to him the Invention of Astrology and Chaldaick. The Zabians themselves in their Annals give this account of his departure out of Chaldaea. <sup>d</sup> Abraham, say they, being educated in Ur, but dissenting from the Vulgar, and asserting that there was another Creator besides the Sun, they began thus and objected against him, and amongst other objections, they alleged the evident and manifest operations of the Sun in the world; but Abraham answered them, You are right, which Sun is like the Ax which is in the hand of him that striketh therewith: then they recite some of the objections which he brought against them, and at last they say, that the King cast him in prison, but nevertheless he persisted in prison to oppugn them, whereupon the King fearing lest he might do some hurt to his Kingdom, and seduce men from their Religion, confiscated all his Estate, and banish'd him to the utmost Borders of the East. Thus the Zabians: from which relation Josephus differs not much, who saith, that <sup>e</sup> Abraham first undertook to convince the received Erronious Opinion of men, concerning the Deity, and that he first taught and proved that there is but one God, but seeing the Chaldeans and Mesopotamians began to mutiny against him for it, he thought it expedient to forsake the Country.

<sup>f</sup> lib. 1. c. 3.

The Rabbinical Traditions are more particular herein: R. Solomon Hiarki reports from an antient Commentary, that Terah fell out with his son Abraham, in the presence of Nimrod, for breaking his Idols, and that Abraham was thereupon cast into a fiery Furnace. Moses Gerundenfis confirms the same story, but R. Chain relates it otherwise: Abraham, saith he, met with a woman holding a Dish in her hand, and the woman asking him whether he would offer any thing to the Gods, he took a staff, and broke the Images which the woman had, and threw away the staff; his Father coming thither at the same time, demanded what was the matter, Abraham answer'd, that she had asked him, whether he would make an offering, and that upon his answering that he would first eat something, there arose a dispute betwixt them: but his Father urged that the business was

otherwise,

otherwise, and that he was heard to say many reproachful things of Nimrod. The Controversy was brought before Nimrod the King of Babel: he commanded Abraham to worship the Fire that was set before him; Abraham answered, If so, then adore you the water, water which quencheth Fire. Nimrod said to him, Worship the water; Abraham answered, If so, worship the Clouds which distil the water. Nimrod said, Then worship the Clouds; whereupon Abraham, If it be so, then the wind is to be worshipped which agitates and scatters the Clouds. Again Nimrod, Worship the wind; but Abraham, if so, then is Man much more to be worshipped who understands the wind. At length Nimrod growing angry, Thou talk, saith he, idly, I worship none but the Fire, into the midst of which I will cast thee. Let the God whom thou worships come and free thee by his right hand. Aran stood by and talked; they asked of which opinion he was; he answer'd, If Abraham get the better, I will be for him, if Nimrod, for Nimrod. After Abraham had gone into the fiery Furnace and was freed, they said to Aran, of which side art thou? he said of Abraham's; then they took him, and cast him into the fire, and all his Bowels were burned, and he was taken out dead in the presence of his Father. Thus R. Chain; but Cedrenus affirms, that Abraham throwing his Fathers Idols into the fire, his Brother Aran endeavouring to rescue them, was burned.

The Arabians who imitate the Jews in Relations of this kind, and fancy superstructures of their own upon fables of the Rabbies, give a further account of what happened unto Abraham after his departure from Nimrod, as appears by a fragment of a Mahometan Writer, of which I shall cite only so much as most particularly concerns the Sabæans. Edris, on whom be peace, was the first who after Enoch, the son of Seth, the son of Adam, on whom peace, wrote with a pen. This thing afterwards Edris taught his sons, and said to them, O sons, know that you are Sabæans, learn therefore to read Books in your youth. Now Sabæans are writers, of whom the High (he means Mahomed) said (Alk. Sur. 2.) The Sabæans and the Nazarenes. The Author adds, that they ceased not to possess the Books of Seth and Edris by hereditary right among themselves, until the times of Noah, and of Abraham, after that the High God aided him against Nimrod, on whom be malediction. But in that day wherein Abraham went out of the land of Irack, and would go into Syria, into the land of his Fore-fathers, he went to the land of Charan and Gheshra, and there he found a people of the Zabæans who read old Books, and believed such things as were contained in them. But Abraham said, "O my God, I did not think that besides my self and those that are with me, there had been any of the Faithful who believed thee to be one; and God breathed to Abraham this Answer. "O Abraham, the Earth is never destitute, but that there are some in it that dispute for God: But God commanded him to call them to his Religion, and he called them, but they would

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not, saying, How shall we believe thee, when thou readeſt not a Book? and God ſent among them a forgetfulneſs of theſe things which they knew of Sciences and Books, for they conceived the Books which they uſed to be from God, and ſome of them believed, others not. Afterwards the Sabæans were divided, and ſome of them believed, viz. the Barmæans, who did not ſeparate themſelves from Abraham of bleſſed memory, but the reſt followed their own Religion very eagerly, viz. thoſe who are in the land of Charan, who went not with Abraham into Syria, and ſaid, we follow the Religion of Seth, Edris, and Noah; Thus according to Kiſſew, the Religion of the Sabæans was the ſame with that of the Haranæans, or Meſopotamians. What he relates of Abraham's being ſent to the Sabæans, is all borrow'd from the Rabbinical Traditions.

But that there were antiently Learned Perſons in Arabia, ſkilful in Natural Philoſophy, Aſtronomy, and other Sciences, is manifeſt from theſe Monuments far more authentick; as (particularly) from the diſcourſes betwixt Job and his Friends: of the Arabian Philoſophers is it underſtood, that Salomon's wiſdom is ſaid to have excelled the wiſdom of all the ſons of the Eaſt. Tacitus, deſcribing Judæa, the land and bounds to the Eaſt are terminated by Arabia. And that the Jews called Arabia the Eaſt Country is evident from ſeveral places in Scripture, as Gen. 10. 30. and 25. 6. 18. Job 1. 3. Judg. 6. 3. 1. &c. Pliny alſo mentions the Magi of Arabia, (of whom he inſtanceth Hippocur.) Ptolomy, the Gulf of the Magi, in Arabia, and Porphyrius (citing Diogenes) relates that Pythagoras (amongſt other Countries to which he travelled for Learning) went alſo to Arabia, and liv'd with the King there.

### CHAP. III.

#### Their Writings.

THE Sabæans pretended (as was lately ſhow'd out of Kiſſew,) to have had the Books of Seth, and Edris, and not only thoſe, but ſome alſo written by Adam; for the ſame Author continuing the ſtory of Abraham's coming amongſt the Sabæans, adds, that afterwards Abraham opened the Cheſt of Adam, and behold, in it were the Books of Adam; likewise the Books of Seth, and of Edris; as alſo the names of all the Prophets that were to be ſent after Abraham; But Abraham ſaid, Happy indeed are the loins out of which all theſe Prophets ſhall come: and God breathed to him (this answer) Thou, O Abraham, art the Father of them all, and they thy Children; and for this reaſon Abraham deſerv'd to be called the Father of the Prophets, upon whom be peace.

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Of the ſame alſay <sup>a</sup> Maimonides conceives the Book of Healings to have been, which was hid by Ezekiel. <sup>a</sup> Mor. Nev. lib.

The ſame <sup>b</sup> Maimonides cites many other Books of the Sabæans, tranſlated into Arabick, of which the chiefſt is entituled, of the Agriculture of the Nabateans, tranſlated by Aben Vachalchijah: full of Idololatrical extravagancies; it treats of the making of Tſilmenaias, of the deſcent of familiar ſpirits, of conjurations of Demons, of Devils, of ſuch as dwell in Deſerts (as Satyrs were thought to do) many other things it contained very ridiculous, by which nevertheleſs they conceived that they could confute the manifeſt miracles (of Moſes, and the Prophets.) <sup>b</sup> Mor. Nev. lib.

Another entituled, the Worſhip, or of the worſhip of the Nabateans, out of which <sup>c</sup> Maimonides cites a ſtory concerning Abraham related formerly. <sup>c</sup> lib.

<sup>c</sup> The Book Haſtamchus, aſcribed to Ariſtotle, but falſly. <sup>c</sup> Maim.

<sup>d</sup> The Book Hattelſmaoth, of Tſilmenaias; Buxtorfius renders it, of ſpeaking Images; the reaſon we have given formerly. <sup>d</sup> Mor. Nev. lib.

The Book Tamtam. <sup>e</sup> Ibid.

The Book of Haſſearabh.

The Book of the Degrees of the Celeſtial Orbs and the Figures that are aſcendent in every Degree.

Another Book concerning Tſilmenaias, which alſo is attributed to Ariſtotle.

Another Book aſcribed to Hermes.

The Book of Iſaak the Zabian, wherein he argues in defence of the Law of the Zabians.

A great Book of the Cuſtomes and particularities of the Law of the Zabians, as of their Feaſts, Sacrifices, Prayers, and other things concerning their belief: All theſe (ſaith Maimonides) are Books which treat of Idolatrical things, and are tranſlated into the Arabick tongue.

Befides theſe, (as Maimonides acknowledgeth,) there are many others, <sup>f</sup> Hottinger cites (in his own poſſeſſion) A Treatiſe of Mahomet the elder, ſon of Iſaak, who is otherwiſe called Abulfark, the ſon of Abi Jakub. <sup>f</sup> Hiſtor. Oriental. lib. 1. cap. 8.

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## THE SECOND PART.

## The Doctrine of the Sabæans.



What is left to us of the Doctrine of the Sabæans is delivered upon later Authorities than those from which we have the Chaldaick: and therefore perhaps is but an account of what it was in later times, degenerated from their primitive Doctrine, which was immediately derived from the Chaldaick. Nor is it improbable, but that this corruption might be somewhat aggravated by the eager opposition of the Talmudists, and some Arabick Writers that follow them, from whose hands only we receive it. However, we conceive it necessary to be annexed to the former, of which, though depraved, it pretends at least to be the continued succession.

## CHAP. I.

## Of the Gods and Rites of the Sabæans.

<sup>a</sup> Maimon.

<sup>b</sup> idem.

The<sup>a</sup> Sabæans held (as the Chaldeans) that the Stars are Gods, but the Sun the greatest God; for they plainly assert, that the Sun governs the superiour and inferiour worlds; <sup>b</sup> and call him, the great Lord, the Lord of good. What they relate concerning Abraham, refusing to worship the Sun, is delivered elsewhere; what they further fable of the Patriarchs, That Adam, (not being the first Man, but begotten by a Man and Woman) was a Prophet of the Moon, and, by preaching, perswaded men to worship the Moon, and composed Books of Husbandry; That Noah was a Husbandman likewise, but believed not in Idols, for which they discommended him in all their Writings; That Seth also dissembled from Adam as to worshipping the Moon; See delivered more fully by <sup>c</sup> Maimonides.

<sup>c</sup> Mor. Nev.

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Their forms of worshipping these Gods was twofold, daily, and monethly; the daily, is by *Said Vahed* described thus: They make the first day sacred to the Sun, the second, to the Moon; the third, to Mars; the fourth, to Mercury; the fifth, to Jupiter; the sixth, to Beltha Venus; the seventh, to Saturn.

The description of their monethly worship receive from a Ms. of *Mahumed ben Isaac*, cited by *Hottinger*; They begin the year from the moneth *Nisan*, of which they keep holy the first, second, and third dayes; adoring and praying to their Goddess *Beltha*: they go to her Temples, sacrificing Sacrifices, and burning living Creatures: On the sixth day of the same moneth they kill a Bull to their Godesse the Moon; and towards the evening of the same day eat it: On the eighth day they keep Fast, and likewise celebrate (at night) a Feast in honour of the seven Gods and of the Dæmons; offering a Lamb to the God of the Blind (*Mars*): On the fifteenth day is the Festival of *Sammael*, (by this name the Talmudists understand the Devil) celebrated with many Sacrifices, Holocausts, and Offerings: On the twentieth they visit a *Cænobium* of the *Harranæans*, called *Cadi*, where they kill three Oxen, one to Saturn; another to Mars, the blind God; the third to the Moon: they kill likewise nine Lambs, seven to their seven Gods (the Planets) one to the God of the Geniusses, and one to the God of the Houres. They likewise burn many Lambs and Cocks. On the 28. day, they go into the Temple which they have in the City *Saba*, at a certain gate of *Charran*, called the gate *Afsarah*; and kill to *Hermes* their God a great Bull; as also seven Lambs to their seven Gods; one to the God of the Dæmons, and to the God of the Houres, eating and drinking; but they burnt nothing of any Beast that day.

The second moneth which is *Jiar*, they begin also with Sacrifices, celebrating the consecration of *Sammael*, and Feasting: The second day they keep in honour of *Aben Salem*; drinking, and filling their hands with Tamarisk and other Fruits.

The 23. day of the third moneth they keep in honour of *Sammael*, whom they affirm to be the God that maketh the Arrows fly; the *Cumar*, or Priest, makes an Arrow take fire twelve times, by rubbing another stick against it: the last time he creeps upon the ground, and puts flax to it; if their flax kindle, they conceive their Rites well accepted of the Gods, otherwise not.

The fourth Moneth *Thammuz*, had a peculiar solemnity about the middle of it, called the Festival *Albukal*, of the weeping Women: The original of which is thus related by *R. Maimonides*: In the same Book, saith he, they tell a story of a certain Idolatrous Pseudo-Prophet, named *Thammuz*: who calling upon the King to worship the seven Planets, and the twelve signs of the Zodiack, and being by the King put to an ignominious death, the same night

night in which he was slain, all the Images from all parts of the Earth met in the Palace which was erected at *Babylon* to the great Golden Image of the sun, suspended betwixt Heaven and Earth: There this Image of the Sun fell down prostrate in the midst, and (all the rest of the Images standing round about it) bewailed *Thammuz*, and began to relate what had happened to him; whereupon the rest of the Images fell a-weeping, and lamented all that night: But as soon as the morning appeared they all flew away and returned home to their several Temples. Hence came the Custom, that on the first day of the moneth *Thammuz* (June) they weep, lament, and bewail *Thammuz*. This Custom of *Women weeping for Thammuz* is mentioned also

ch. 8. v. 14.

by the Prophet *Ezekiel*, as imitated by the Jews. The 27. day of this moneth they consecrate to *Sammael*, and to other Gods and Dæmons; sacrificing nine Lambs to *Hanan*.

In the fifth moneth, which, as the *Syrians*, they call *Ab*, they presse new Wine to their Gods, and give it several names, this they do the eight first dayes. They likewise kill a new born Infant to their Gods, which they beat all to pieces; then they take the flesh and mix it with Ry-meal, Saffron, Ears of Corn, Mace and little Cakes like Figs; they bake this in a new Oven, and give it to the People of the Congregation of *Sammael* all the year long; no Woman eats of this, nor servant, nor son of a Bond-woman, nor Man that is possessed, or mad.

The Rites of the sixth moneth, named *Eilul*, are thus described by the same Author; three dayes They boil Water to wash themselves, that they may perform the Rites of *Sammael*, who is the Prince of the Dæmons and the greatest God; into this Water they cast some Tamarisk, Wax, Olives, Spice, &c. and when it is hot, take it before Sun-rise, and powre it upon their Bodies, as an Amulet: The same day also they kill eight Lambs, seven to their Gods, and one to the God *Sammael*; they eat also in their Congregations, and drink every Man seven Cups of Wine; The Prince exacts of every one of them two Drachmes to be paid into his Exchequer. On the 26. day on the same moneth, they go forth to a Mountain, celebrating the Rites of the Sun, *Saturn* and *Venus*; burning eight Hen-chickens, eight Cocks, and as many Hens; He who made a prayer and request to Fortune takes an old Cock, or a Cock-chicken, to the wings of which he ties two strings; and sets their ends on fire, and gives up the Chickens to the Goddesse Fortune; If the Chickens are quite consumed by the fire, his prayer is heard; but if the fire of those strings goes out before the Chickens be quite burnt, the Lord of Fortune accepts not his Prayer, nor Offerings, nor Sacrifices. On the 27. and 28. they have their Mysteries, Sacri-

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fices, Offerings, and Holocausts to *Sammael*, (who is the greatest Lord:) to the Dæmons and Genuisses, which compass them about, defend them, and bestow good fortune on them.

The seventh moneth, which the *Syrians* and *Sabeans* call the first *Tischri*, hath peculiar Rites, thus described by the same Author: About the middle of this Moneth, they burn Meat to the dead, in this manner: Every one buys of every sort of meat that is in the Market; of all kind of Flesh, Fruits, green and dry; they likewise dresse it several wayes; all which they burn in the night-time to the dead, and wish it the thigh-bone of a Camel; they also pour mixed Wine upon the fire, for the dead to drink.

In the eighth moneth, which is called the later *Tischri*, they fast on the 21. day, and so on, for nine dayes, the last of which is the 29. this day they do in honour of the Lord of Fortunes, &c.

The ninth moneth, called the first *Canun*, is chiefly sacred to *Venus*; On the fourth day they set up a Tabernacle, which they call the Bed of *Beltha*; adorning it with several Leaves, Fruits, Roses, &c. Before they offer their Sacrifices of Beasts and Birds, they say, Let these Sacrifices be destined to our Goddesse *Beltha*; this they do for seven dayes: all wick time they burn many Beasts to their Gods and Goddeses. On the 30. day of the same moneth, the Priest sits in a High Chair, to which he gets up by nine steps; and, taking in his hand a stick of Tamarisk, stretcheth it out to them all, and striketh every one of them with it three or five or seven times. Afterwards he makes a Discourse to them, wherein he declareth to the Congregation their continuance, multitude, places, and excellency above all other Nations; he likewise tells them the largeness of their Empire, and the dayes of their Reign: After which he comes down from the Chair, and they eat of the things offered to the Idols, and drink: and the Prince exacts of every one of them this day two Drachmes to the Exchequer.

The tenth moneth, called the other *Canun*, seems particularly devoted to the Moon; for on the 24. day thereof is the Nativity of the Lord, that is, the Moon, at what time they celebrate the Rites of *Sammael*, sacrificing, and burning fourscore living Creatures four-footed Beasts and Fowl; They also eat and drink, and burn Badi, sticks or canes of Palm slender at the bottom, to their Gods and Goddeses.

In the eleventh moneth, *Sijubat*, they fast seven dayes together, beginning from the ninth day, upon which they proclaim a Fast to the Sun, who is the great Lord, the Lord of good: They eat not in all this time any thing of Milk; nor drink Wine;

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nor

nor pray during this month to any but *Sammael*, the Genii, and Demons.

In the month *Adar*, which is the twelfth and last, they fast also to the Moon, especially on the 28. day; The President distributes a Barley Loaf to the Congregation, in honour of *Mars*; the Prince exacts of every one of them towards his Exchequer two Drachmes.

## CHAP. II.

### Other Rites of the Sabæans contrary to the Levitical Law.

<sup>Mor. Nev.</sup> <sup>a</sup> *Maimonides* mentioneth several other Rites of the *Sabæans*, which were expressly repugnant to the Levitical Law, adding, that he was acquainted with the Reasons and Causes of many of the Laws of *Moses*, by means of knowing the Faith, Rites and worship of the *Sabæans*. The Examples alleged by him and others are these:

They offered leavened Bread only, and, for their offerings, made choice of sweet things only, and anointed their Sacrifices with Honey; prohibited, *Levit.* 2. 11.

They used on a certain day to feed on Swines flesh; prohibited, *Levit.* 11. 7.

They held it unlawful to kill and feed on some Beasts permitted to the Jews; as the Ox, which *Maimonides* saith, they much honoured for the great profit he brings by Agriculture, and therefore held it unlawful to kill him, as also the Sheep; neither of which they kill'd.

Some of the *Sabæans* worshipped Devils, believing they had the shapes of Goats, and therefore called them *Seirim*; On the contrary, the Levitical Law prohibits to offer Sacrifices to *Seirim*, unto Goats, that is to say, Devils appearing in the forms of Goats. *Levit.* 17. 7.

Though they did abhorminate Flood, as a thing exceeding detestable, yet they did eat it, believing it to be the Food of the Demons, and that he that did eat of it should become a Brother or intimate acquaintance of the Demons, insomuch that they would come to him and tell him future events; prohibited, *Levit.* 17. 10. 23.

They worshipped the Sun at his rising, for which reason, as our Rabbins expressly teach in *Gemara*, saith *Maimonides*, *Abraham* our Father designed the West for the place of the Sanctum Sanctorum, when he worshipped in the Mountain *Moria*.

Of

Of this Idolatry they interpret what the Prophet <sup>b</sup> *Ezekiel* <sup>ch. 8. 16.</sup> saith, of the men with their backs towards the Temple of the Lord, and their faces towards the East, worshipping the Sun towards the East.

*Mahammed Ben-Isaac* relates, that they shaved themselves with Razors, and branded themselves with fire; there were also married women amongst them who shaved themselves in the same manner; forbidden, *Levit.* 21. 5.

<sup>c</sup> They had a Custom of passing their Children, as soon as they were born, through the fire, which they worshipped, affirming that such Children as were not so passed would dy. This was also expressly forbidden by the Levitical Law. <sup>Maimon. Mor. Nev.</sup>

Another most obscene Custom they had of Engrafting, described by <sup>d</sup> *Maimonides*, to which he conceives the Levitical prohibition to allude. <sup>Mo. Nev. 3. 37.</sup>

Others there are of the same kind cited by the same Author, who concludes, that as concerning those particular Laws, the reasons whereof are conceal'd, and the benefit unknown to me, it proceeds from hence, that the things which we hear are not such as those which we see and perceive with our eyes. For this cause, those things concerning the Rites of the *Sabæans*, which I have learnt by hearing, and from their writings, are not so solid and certain, as with those who have seen them practised, especially seeing that their Opinions and Sects perished 1000. years since, and their Names were abolished. <sup>3. 44.</sup>

With the *Sabæans*, we conclude the Chaldaick Philosophy.

THE

THE  
CHALDAICK ORACLES  
OF  
ZOROASTER

And his Followers.

WITH THE EXPOSITIONS OF  
*PLETHO* and *PSELLUS*.

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LONDON,  
Printed for *Thomas Dring*, 1661.



THE  
CHALDAICK ORACLES  
OF  
ZOROASTER  
and his Followers.

**T**HE most considerable remains of the Chaldaick Philosophy are those Oracles which goe under the name of Zoroaster; Some indeed condemn them as supposititious, <sup>a</sup> forged by some Pseudo-Christian Greek; (perhaps the rather, because <sup>b</sup> The followers of Prodicus the Heretick, boasted that they had the secret Books of Zoroaster. <sup>c</sup> But this seems lesse probable, in regard they lye disperfed amongst feveral Authors; nor are they to be neglected, in that they have been held in great veneration by the Platonick Philosophers. Which sufficiently also argues that they are none of the Writings charged by <sup>e</sup> Porphyrius upon the Gnosticks, as forged by them under the name of Zoroaster, <sup>f</sup> since those (as he acknowledgeth) were by the Platonick Philosophers, (of whom he instanceth Plotinus and Amelius) rejected and demonstrated to be spurious and supposititious.

Some argue that they are not Chaldaick, because many times accommodated to the Greek Style; But there are in them many so Harsh and Exotick Expressions, as discover them to be Originally forein; and where they agree in Terms with that which is proper to the Greek Philosophy, we may say of them as <sup>d</sup> Jamblichus upon another Occasion, (on the Writings that go under the Name of <sup>e</sup> Hermes Trismegistus) as they are published under the Name of Zoroaster, so also they contain the Doctrine of Zoroaster, though they frequently speak in the style of the Greeks; for they were Translated out of Chaldee into Greek by persons skilfull in the Greek Philosophy.

To perswade us that they are genuine, and not of Greekish Invention,



\* Epist. vention, <sup>§</sup> *Mirandula* professeth to *Ficinus*, that he had the Chaldee Original in his possession, *I was* (saith he) *forcibly taken off from other things, and instigated to the Arabick and Chaldaick Learning by certain Books in both those Languages, which came to my Hands, not accidentally, but doubtlesse by the Disposall of God in favour of my Studies. Hear the inscriptions, and you will believe it. The Chaldaick Books, (if they are Books and not rather Treasures) are, The Oracles of Aben Ezra, Zoroaster and Melchior, Magi: in which those things which are faulty and defective in the Greek, are Read perfect and entire. There is also, (adds he) an Exposition by the Chaldean Wise-men upon these Oracles, short and knotty, but full of Mysteries; There is also a Book of the Doctrines of the Chaldaick Theology, and upon it a Divine and copious Discourse of the Persians, Gracians, and Chaldeans; Thus Mirandula, after whose Death these Books were found by *Ficinus*, but so worn and illegible that nothing could be made out of them;*

Further, To confirm that these Oracles were (as we said) Translated into Greek by persons skilfull in the Greek Philosophy, let us call to mind that *Berosus* <sup>†</sup> introduced the writings of the Chaldeans concerning Astronomy and Philosophy amongst the Gracians; and that *Julian* the Son, a Chaldean Philosopher, <sup>‡</sup> wrote *Theurgick Oracles in Verse, and other secrets of that Science*: and probably, if these were no part of that Chaldaick Learning which *Berosus* first render'd in Greek, they yet might be some of the *Theurgick Oracles* (for such the Title speaks them) of *Julian*; for some of them are cited by *Proclus* as such. From the accompt which *Mirandula* gives of those in his possession, to which were added a Comment, and a Discourse of the Doctrines of the Chaldaick Theology, it might be conjectur'd, that what is deliver'd to us by *Pletho* and *Psellus*, who besides the Oracles, give us a comment on them, together with a Chaldaick summary, was extracted out of that Author which *Mirandula* describes to have been of the same Kind and Method, but much more Perfect and Copious.

This Title of *Oracles* was perhaps not given to them only Metaphorically to expresse the Divine Excellence of their Doctrine, but as conceived indeed to have been deliver'd by the Oracle it self; for <sup>b</sup> *Stephanus* testifies that the Chaldeans had an Oracle which they held in no lesse Veneration than the Greeks did theirs at Delphi: This Opinion may be confirmed by the high Testimonies which the Platonic Philosophers give of them, calling them <sup>1</sup> the Assyrian Theology revealed by God, and the Theology deliver'd by God. And *Proclus* elsewhere having cited as from the Gods, one of these Oracles which speaks of the Ideas, (a Platonic Doctrine) adds, that hereby the Gods declared the subsistence of Ideas, and acquiesceth as satisfied in that the Gods themselves ratifie the contemplations of Plato.

Some of these Oracles which escaped the injuries of time, were first publish'd by *Ludovicus Tiletanus*, anno 1563. at Paris; together with the commentaries of *Gemistus Pletho*, under the Title of

† Joseph contra Apion. t.  
‡ Suid. in voce Julianus.

<sup>b</sup> De urb.

<sup>1</sup> Procl. in Tint.

the Magical Oracles of the Magi descended from Zoroaster, the same were afterwards Translated and put forth by *Jacobus Marthanus*, and lastly together with the comment of *Psellus* also, by *Johannes Opsopæus* at Paris. 1607.

These by *Franciscus Patricius* were enlarged with a plentiful Addition out of *Proclus*, *Hermias*, *Simplicius*, *Damascius*, *Synesius*, *Olympiodorus*, *Nicephorus*, and *Arnobius*: encreasing them <sup>k</sup> by his own <sup>k</sup> Zoi. pag. 4 b. accompt, to 324. and reducing them for the better perspicuity to certain general Heads, put them forth and Translated them into Latine anno 1593.

They were afterwards put forth in Latin by <sup>l</sup> *Otho Heurnius*, anno 1619. under the Title of *The sincere Magical Oracles of Zoroaster King of Bactria, and Prince of the Magi*; but *Heurnius* under the pretence of <sup>m</sup> putting them into good Latin, (as he calls it) and polishing them with a rougher File, hath patch'd up and corrupted what *Patricius* deliver'd faithfully and sincerely, endeavouring to put these Fragments into a Continued Discourse, which in themselves are nothing Coherent but Dispersed amongst several Authors.

*Patricius* indeed hath taken much Learned pains in the Collection of them; but with lesse Regard to their Measures and Numbers, and (as from thence may be shown) sometimes of the Words themselves: nor is there any certain means to redresse this Omission, by comparing them with the Authors out of which he took them, since few of those are extant, neither doth he (as he professeth to have done) affix the Names of the Authors to the several Fragments, except to some few at the beginning; However, we shall give them here according to his Edition, that being the most perfect; together with such Additions as we meet withall else where, and some Conjectures to supply the Defect we mention'd.

And whereas many of these Oracles are so Broken and Obscure, that they may at first sight seem rather Ridiculous than Weighty, yet he who shall consider, that as many of them as are explain'd by *Pletho*, *Psellus*, and others, would without those Explications seem no lesse absurd than the rest, but being explain'd disclose the Learning of the Chaldeans in a profound and extraordinary manner, will easily believe all the rest (even those which appear least intelligible) to be of the same kind, and consequently ought no more to have been omitted than any of the rest.

## Φ Ρ . Π Α Τ Ρ Ι Κ Ι Ο Υ

ΤΑ ΤΟΥ ΖΩΡΟΑΣΤΡΟΥ ΛΟΓΙΑ.

ΜΟΝΑΣ, ΔΥΑΣ, ΚΑΙ ΤΡΙΑΣ,

Ψελ. **Ο** Πᾶ πατρική μονὰς ἐστὶ.  
 Δαμ. Ταναή ἐστὶ μονὰς, ἡ δὲ οὐ γυνᾶ.  
 Πεγκ. Δα. Δυὰς γὰρ ὡς τὰς πατρίδας καὶ θυγατέρας, καὶ νοερὰς ἀσφαπὴς πομπάς.

Καὶ ὁ κυβερνᾷν τὰ πάντα, ἐπὶ τῇ ἐκείνου ὁταρξεί.

Δαμ. Γὰρ τὴν γὰρ ἐν κόσμῳ λαμβάνει τριάς, ἥς μονὰς ἀρχή.

Αρχὴ πάσης τμώσεως ἢ ὅς ἢ τάξις.  
 Πεγκ. Εἰς τρία γὰρ νοῦς εἶπε πατὴρ τέμνετο, ἀπὸ τῆς  
 Οὐδὲ θέλει κατένυσε, ἐπὶ ἡδὴ πάντα ἐτέτμητο.  
 Εἰς τρία γὰρ εἶπε νοῦς πατὴρ αἰδίδν.  
 Νῶ πάντα κυβερνᾷν.

Δαμ. Καὶ ἐφάνησαν ἐν αὐτῇ ἡ τ' ἀρετὴ καὶ ἡ σοφία,  
 Καὶ ἡ πολυφρων ἀπέκεια.  
 Τῇ τῶνδε ῥέει τριάδος δέμας ὡς τ' ὅσης,  
 Οὐδὲ ὡς τῆς, ἀλλ' ὅς τὰ μετρίται.  
 Αρχαῖς γὰρ τρισὶ ταῖςδε λαβοῖς δαλεῦν ἀπὸ τῆς.  
 Ιερός ὡς τῆς δρόμος, ἐπὶ δ' ἀρετὴ μέσῳ  
 Ηέλιος, τίς τις ἄλλος, ὅς ἐν πυρὶ τ' ἡδὴ θάλλει.  
 Καὶ πηγὴ πηγῶν, καὶ πηγῶν ἀπασῶν.

Μήτρα συνεχῆσα τὰ πάντα.  
 Πεγκ. Εὐθεν ἀπὸ τῆς δεσφικῆς γυνεὺς πολυποικίλας ὕλης.  
 Εὐθεν συνεχῆς ὡς τῆς ἀμυδροῦ πυρὸς αἵματος,  
 Κόσμον ἐν θρώσκων κοιλώμασι. Πάντα γὰρ ἐνθεν.  
 Αρχαῖς εἰς ὁ καὶ τὸ πένειν ἀκλίνως ἀγνῆτας.

ΠΑΤΗΡ

## FRANCISCI PATRICII

ZOROASTRI ORACULA.

MONAS, DYAS, ET TRIAS.

**U**BI paterna monâs est.  
 Ampliata est Monâs, quæ duo generat.  
 Duitas enim apud hunc sedet, & intellectualibus fulget  
 sectionibus.  
 Et gubernare cuncta, & ordinare quodcumque non or-  
 dinatum.  
 Toto enim in mundo lucet Triâs, cujus monâs est  
 princeps.  
 Principium omnis sectionis hic est ordo.  
 In tria namque Mens dixit Patris secari omnia,  
 Cujus voluntas annuit, & jam omnia secta fuere.  
 In tria namque dixit Mens patris æterni,  
 Mente omnia gubernans.  
 Et apparuerunt in ipsâ Virtus & Sapientia,  
 Et multifcua Veritas.  
 Hinc fluit Triadis vultus ante essentiam,  
 Non primam, sed eam quæ mensuratur.  
 Principiis tribus hisce capias servire cuncta.

\* \* \* \*

Et fons fontium, & fontium cunctorum.  
 Matrix continens cuncta.  
 Indè affatim exilit generatio multivariæ materiæ.  
 Indè tractus præter exilis ignis flos,  
 Mundorum indens cavitatibus. Omnia namque indè.  
 Incipit deorsum tendere radios admirandos.

B b 2 PATER,

## ΠΑΤΗΡ ΚΑΙ ΝΟΥΣ.

Ψελ. Εαυτὸν ὁ πατὴρ ἥρπασεν, ὅθεν ἐν εἴῃ

Δυναμίει νοερά κλείσας ἴδιον πόρ.

Ψελ. Οὐ γὰρ ἀπὸ πατρικῆς ἀρχῆς ἀτελές τι προαΐζει.

Πάντα γὰρ ὄξετέλεσε πατὴρ,

Καὶ νῶ παρέδωκε δευτέρῳ,

Ὁν πρῶτον κηρίζεται πᾶν γένος ἀνθρώπων.

Περικ. Πατρογένες φάος· πολὺ γὰρ μόνος

Ἐκ πατρὸς ἀλλοτῆς δρεψάμενος νόου ἀνθρώπου.

Ἔργα νοήσας γὰρ πατρικὸς νόος αὐτογένητος,

Γάσιν ἐνέσπειρε δεσμὸν πυριβελήῃ ἔρωτος.

Ὁφρα τὰ πάντα μὲν, χρόνον εἰς ἀπεραντον ἐράντα.

Μήτε πᾶσι τὰ πατρὸς νοεράς ὑφασμένα φέχῃ.

Ὡς ἐν ἔρωτι μὲν κόσμῳ σιγῆα μόνοντα.

Ἐχει τὰ νοῖν πατρικὸν τοῦ ἐνδιδόναι

Πάσης πηγῆς τε καὶ ἀρχῆς.

Ἔστι γὰρ πέρας τῆς πατρικῆς βυθού, καὶ σπητὴ τῆς νοεράς.

Μὴ γὰρ πρῶτον, ἀλλ' ἐμμένει ἐν τῇ πατρικῇ βυθῷ,

Καὶ ἐν τῇ ἀδύτῳ, καὶ τῇ θεοδρέμῳ σιγῇ.

Οὐ γὰρ εἰς ὕλιν, πόρ ἐπέκεινα τῆς πρῶτον

Ἐν δυνάμει κατακλείει ἔργους, ἀλλὰ νόον.

Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε καὶ κόσμον.

Ὅς τὰ νοητὰ νοεῖ, καὶ ἀφρατα καλλήττα.

Δαμ. Ὁλοφύης μελισμὸς, καὶ ἀμέλειος.

Νῶ μὲν κατέχει τὰ νοητὰ, ἀεθλοῖσιν δὲ ἐπάγει κόσμους.

Νῶ μὲν κατέχει τὰ νοητὰ, ψυχῇ δὲ ἐπάγει κόσμους.

NOTE

## PATER ET MENS.

Seipsum rapuit pater, neque suæ

Potentia mentali claudens proprium ignem.

Non enim à paterno Principio imperfectum quid ro- Psel.  
tatur.

Cuncta namque perfecit pater,

Et menti tradidit secundæ,

Quam primam vocat omne genus hominum.

Patrogenia lux : multum namque sola

E patris robore decerpens mentis florem.

Opera enim intelligens paterna mens è se genita,

Cunctis infeminavit vinculum igni gravis amoris ;

Quo omnia maneat, tempus in interminatum amantia.

Neque omnibus quæ patri mentaliter contexta monstret.

Ut in amore maneat mundi elementa manentia.

Habet ipsa intelligentia paternam mentem indere

Omnibus fontibus & principatibus.

Est enim finis paterni profundi, & fons mentalium.

Neque progressus est, sed mansit in paterno profundo,

Et in adyto, per deo-nutrients silentium.

Non enim in materiam, ignis trans primus

Suam potentiam claudit operibus, sed mente.

Symbola enim paterna mens feminavit per mundum.

Quæ intelligibilia intelligit, & ineffabilia exornat.

Tota partitio, & impartibilis.

Mente quidem continet intelligibilia, sensum verò in- Dam.  
ducit mundis.

Mente quidem continet intelligibilia, animam verò in-  
ducit mundis.

Bb 3

MENS

## ΝΟΥΣ, ΝΟΗΤΑ,

καὶ νοερά.

Δαμ. Καὶ τῷ ἐνὸς νοῦ τῷ νοητῷ.

Προκ. Οὐ γὰρ αἶθλο νοός ἐστὶ νοητῷ· ὃ χωρεῖς ὑπαρχει.

Τὰ μὲν ἐστὶ νοερά· ὅσα νοητὰ, ὅσα νοοῦντα νοεῖται.

Τροφή δ' ὅτι νοοῦντι ὁ νοητὸν.

Μαθήσαντε ὁ νοητὸν, ἐπεὶ νόου ἔξω ὑπαρχει.

Καὶ τῷ νοῦ, ὃς τὸ ἐμπύριον κόσμον ἀγει.

Νοῦς γὰρ νοεῖ ἐστὶν ὁ κόσμος τεχίτης πυλῆς.

Οὐ τὸ ὑπερκόσμον πατρικὸν βυθὸν ἴτε νοοῦντες.

Ἡ νοητὴ πάσης τμήσεως ἀρχει.

Εἰ γὰρ τι νοητὸν, ὃ ῥῆσιν σε νοεῖν νόου ἀρχει.

Δαμ. Ἡ γὰρ ἐπεγκρίνη, ὡς ἀνὸ νοῦ, καὶ κεῖνο νοήση,

Ὡς τί νοῦν, ὃ κεῖνον νοήσεις.

Εἰ γὰρ ἀλλῆς ἀμφιφασὶς διώαμις,

Νοεράς ἐραπίστα τομαῖσι. ὃ δὲ ῥῆσιν

Σφοδρότητι νοεῖν ὁ νοητὸν ἐκείνο,

Ἀλλὰ νόου τῶμασιν τῶμασιν φρογῇ

Γὰντα μετῆσθαι, πλὴν ὁ νοητὸν ἐκείνο.

Χρεὼ δὲ τῷ νοῦ νοήσαι· ἢ γὰρ ἐπεγκρίνης

Σὸν νοῦ, καὶ κεῖνο νοήσεις ὅτε ἀκλειώς.

Ἀλλ' ἀγνὸν ὁπίστροφον ὄμμα,

Φέροντα σῆς ψυχῆς τεῖναι κενὸν νόον

Εἰς ὁ νοητὸν, ὅφρα μάθῃς ὁ νοητὸν.

Επεὶ ἔξω νόου ὑπαρχει.

Τὸν δ' νοεῖ πᾶς νοεῖ θεόν· ὃ γὰρ αἶθλο

Νοός ἐστὶ νοητῷ, καὶ ὁ νοητὸν ὃ νοῦ χωρεῖς ὑπαρχει.

Τοῖς δ' πυλῆς νοεράς νοεράς ὡρητῆσιν ἀποδωτα

Εἴκαθε δουλοῦντα, πατρὸς πειθιδί δι βελγῇ.

Καί

## MENS, INTELLIGIBILIA,

&amp; Mentalia.

Et unius mentis intelligibilis.

Non enim sine intelligibili mens est : non seorsum existit.

Dam.

Proc.

Quædam sanè sunt mentalia &amp; intelligibilia, quæcunque dum intelligunt intelliguntur.

Cibus verò intelligenti est intelligibile.

Disce intelligibile, quandoquidem extra mentem existit.

Et Mentis, quæ empyreum mundum ducit.

Mentis enim mens est quæ mundi est artifex ignei.

Qui supermundanum paternum profundum estis intelligentes.

Intelligibilis omnis sectionis princeps est.

Est enim quoddam intelligibile, quod oportet te intelligere mentis flore.

Vel enim inclines, ut mentem, &amp; illud intellexeris.

Dam.

Ut aliquid intelligens, non illud intelliges.

Est enim roboris circumquaque lucidi potentia,

Mentalibus fulgens sectionibus. non sanè oportet

Vehementiâ intelligere intelligibile illud,

Sed mentis amplæ amplâ flammâ

Omnia metiente, præterquam intelligibile illud.

Opus ergò est hoc intelligere ; nam si inclinaveris

Mentem tuam, etiam illud intelliges non parùm.

Sed purum converte oculum,

Ferentem tuæ animæ tendere vacuam mentem

In intelligibile ; ut discas intelligibile,

Quandoquidem extra mentem existit.

Deum hunc intelligit omnis mens. non enim sine

Mente est intelligibili, &amp; intelligibile non sine mente existit.

Ignis mentalis mentalibus præsteribus cuncta

Cedunt servientia, Patris persuasorio consilio.

Et

Καὶ ὁ νοῦν, αἰεὶ τε μένειν ἀόκωφ προφάλιξι.  
Πηγάς τε ἔξ ἑρχας, δινεῖν, αἰεὶ τε μένειν ἀόκωφ προφάλιξι.

Ἀλλὰ σὺ ὄνομα σεμνὸν ἀξιμότην προφάλιξι  
Κόσμοις ἐνδεσφύων, κρεπνύει δὲ πατρὸς ἐπιπύ.  
Υπὸ δύο νόων ἡ ζωογενος πηγή περικέχεται ψυχῶν.

Καὶ ὁ ποιητής, ὅς αὐτὸν ἔργων τεκμήριον ἔσθ' ὁ κόσμος.  
Ὅς ἐκ νόου ἐκτὸς ὡς ὁ πῦρ.  
Εὐαμνός περὶ πύρ, σινδύμων ὄφρα κερασίη  
Πηγάς κρατῆρας, ἐοὶς περὶ αἴθρος ὄψιν.  
Νοεράς ἀφ' ὧν τὸν κόσμον, ἔρωτος δ' ἐπέπλησε τὰ πάντα.

Σμῆναςιν ἐοικῶσι φέρονται, ῥηγνύμενα  
Κόσμος περὶ σώμασι.  
Τὰ ἀτύπωτα τυποῦνται.  
Αὐτοῖς λέγει, τὰ νοῦν δὲ που λέγει.  
Ἡ μὲν γὰρ διώκεις σινδύων ἐκείνοις, νῶς δ' ἀπ' ἐκείνων.

## IYNGES, IDEÆ, APXAI.

Πολλὰ μὲν αἰεὶ ἐπεμβαίνουσι φαινοῖς κόσμοις.  
Εὐδωκίαν καὶ ἐν αἷς ἀκρότητες ἔασι πρῆξι.  
Υποκείναι αὐταῖς ἀρχὴς αὐτῶν.  
Ἀρχαί, αἱ πατρὸς ἔργα νοήσασαι νοητῇ  
Αἰσθητοῖς ἔργοις, καὶ σώμασιν ἀφ' ἐκείνων.  
Διαπόρθμοι ἐστὶν φάται ὅτι πατρὶ καὶ τῇ ὕλη.  
Καὶ τὰ ἐμφανῆ μνημάτα τῶν ἀφανῶν ἔργα ζώοντες.  
Καὶ τὰ ἀφανῆ εἰς τὰ ἐμφανῆ κοσμοποιῶν ἐκφύονται.  
Νοῖς πατρὸς ἐρροίηται, νοήσας ἀκρότητι βελή.  
Παμμόρφους ιδέας, πηγῆς δὲ ἀπὸ μίας ἐκπορεύσασαι  
Εξέθρονον, πατρὸς γὰρ ἐκ βολῆς τε τέλος τε.  
Δι' ὧν σινδύων ὅτι πατρὶ, ἀλλῶν κατ' ἀλλῶν  
Ζωῶν, ἀπὸ μετεξομνῶν ὁχεῖται.  
Ἀλλ' ἐμερείσθω, νοερά περὶ μοιρηθείσας,  
Εἰς ἄλλας νοεράς, κόσμος γὰρ ἀλλὰ πολυμόρφος

Περὶ τούτου

Et intelligere, sempérque manere impigrâ vertigine.  
Fonte & principii. vertere sempérque manere impigrâ  
vertigine.

Sed nomen venerandum infomni vertigini  
Mundis indens, terribiles ob patris minas.  
Sub duabus mentibus vitigenius fons continetur ani-  
marum.

Et facta, qui per se operans fabrefecit mundum.  
Qui ex mente exiliit primus.  
Indutus igne ignem, Vinculorum ut temperet  
Fontanos crateras, sui ignis florem sustinens.  
Mentalibus fulget sectionibus, amoréque implevit  
omnia.

Infigurata figurans.  
Examinibus similes feruntur, perrumpentes  
Per mundi corpora.  
Quæ mens dicit, intelligendo sanè dicit.  
Potentia quidem cum illis, Mens vero ab illâ.

## IYNGES, IDEÆ, PRINCIPIA.

Multæ quidem hæ scandunt lucidos mundos.  
Insilientes, & in quibus summitates sunt tres.  
Subjectum ipsis est principale pratum.  
Principia, quæ patris opera intelligentes intelligibilia  
Sensibilibus operibus, & corporibus revelarunt.  
Transvectrices stantes dicere patri & materiæ.  
Et manifesta imitamina latentium operantes.  
Et latentia in manifestam Cosmopœiam inscribentes.  
Mens patris striduit, intelligens vigente consilio  
Omniiformes Ideas. Fonte verò ab uno volantes  
Exilierunt. A patre enim erat consilium & finis.  
Per quæ conjunguntur patri, per aliam atque aliam  
Vitam, à compartitis canalibus.  
Sed partitæ sunt, mentali igne dispositæ,  
In alias mentales: mundo namque rex multiformi

C c

Propo-

Προὔφηκεν νοερόν τύπον ἀφθιτον, ὃ καὶ κόσμον

Ιχθὺς ἐπειγόμενος μορφῆς κατὰ αὐτὸν κόσμος ἐφάρθη.  
 Γαυταίαις ιδέαις κεχαρισμένος, ὡς μία πηγή.  
 Εξ ἧς βοῖζοῦνται μεμελισμένα ἄλλα,  
 Ἀπλάτοι, ῥηγόμενα κόσμου πατρὶ σάμασι.  
 Αἱ πατρὶ κόλποις σμερδαλέαις, σμυλῶσιν ἐοικυῖαι,  
 Φορέοντα τραποῦσα πατρὶ δι' ἀμφὶ ἀλλυδίς ἄλλα.  
 Εννοιαὶ νοεραὶ πηγῆς πατρεικῆς ἀπο  
 Πολὺ δραττόμενα πύρρος αἴθερος  
 Ἀκοιμήτου χρόνου, ἀκμήν ὀρεγόμενα ιδέαις  
 Πρώτη πατὴρ ἐβλυσεν τὰς δι' αὐτοπαλῆς πηγῆς.  
 Νοόμενα ἰσχυρὰ πατρὸς γενέσθαι αὐτῶν.  
 Βραχίαι ἀφθιγνῶσι κινέμενα ὡς νεῖσσοι.

ΕΚΑΤΗ, ΣΥΝΟΧΕΙΣ,  
 Τελετάρχει.

Εξ αὐτῶν γὰρ πάντες ἐκθρώσκουσι  
 Ἀμείλικτοί τε κεραυνοί, καὶ κρησπεροδόχοι κόλποι  
 Παμφεγγέας ἀλκῆς πατρὸς ἡμῶν Εκάτης.  
 Καὶ ὑπεζωκῶς πύρρος αἴθερος, ἢ ὃ κεχαριστόν  
 Πνεῦμα πόλων, πυρίων ἐπέκεινα.  
 Φεγγεῖν αὖ κρησπῆσιν τοῖς ἀκρότηταις ἔδωκεν.  
 Εγκεράσας ἀλκῆς ἴδιον μένος ἐν σιωχεῶσιν.  
 Ὡς πῶς ἔχει κόσμος νοεραὶς ἀνοχλαῖς ἀκαμπεῖς.  
 Ὅτι ἐργάτης, ὅτι ἐκδότης ἐστὶ πύρρος ζωηφόρος.  
 Ὅτι ἐν ζωογόνοισι πληρεῖς ἡ Εκάτης κόλπον.  
 Καὶ ἐπαρῆν τοῖς Σιωχεῶσιν ἀλκῶν ζήδωρον πύρρος  
 Μέγα δυναμένοιο.  
 Ἀλλὰ καὶ φεγγεῖ τῶν ἔργων εἰσὶ τῶν πατρὸς.  
 Ἀφομοιοὶ γὰρ ἑαυτὸν, ἐκείνος ἐπειγόμενος  
 Τὸν τύπον πατρὸς ἀλλοῦ τῶν εἰδάλων.  
 Οἱ τελετάρχει σιμύληται τοῖς σιωχεῶσιν.  
 Τοῖς δὲ πύρρος νοεραὶς νοεραῖς κρησπῆσιν  
 Ἀπάρτα εἰσάγει δουλεύοντα.

Ἀλλὰ

Proposuit mentalem typum incorruptibilem, non per mundum

Vestigium promovens formæ per quæ mundus apparuit.  
 Omnifariam ideis gratus, quarum unus fons.  
 Ex quo strident dispartitæ aliæ,  
 Immensæ, perrumpentes mundi circa corpora :  
 Quæ per sinus immensos, examinibus similes,  
 Feruntur conversæ : circumque alibi alia.  
 Conceptiones mentales fonte à paterno  
 Multum decerpentes ignis florem  
 Insomnis temporis. Vigor principigeniæ ideæ  
 Prima, è patris missa est; cujus per se florens fons.  
 Intellectæ Iynges à patre intelligunt & ipsæ;  
 Consiliis ineffabilibus moventur ut intelligant.

HECATE, SYNOCHES, ET  
 Teletarchæ.

Ex ipso enim omnes exiliunt  
 Amilictique fulminis, & presterocapaces sinus  
 Omnilucidæ vigoris patrogenii Hecates.  
 Et Hypezocus ignis flos, & fortis  
 Spiritus polorum, igneos trans.  
 Custodire presteribus suis summitates dedit.  
 Immiscens vigoris proprium robur in Synochis.  
 Quo mundus habeat mentales sustentatores inflexiles.  
 Quia operatrix, quia largitrix est ignis vitiferi.  
 Quia & vitigenium implet Hecates sinum.  
 Et influit Synochis vigorem vitidonum ignis  
 Magni potentis.  
 Sed & custodes operum sunt patris.  
 Assimilat enim se ipsum; ille urgens  
 Typum induere idolorum.  
 Teletarchæ comprehensi sunt cum Synochis.  
 His verò ignis mentalis mentalibus presteribus  
 Omnia parent servientia.

C c 2

Sed

Ἀλλὰ καὶ ὑδατοῖς ὅσα δουλεύει σιωχεῖται.  
 Εὐαρυῶν πᾶντι πύχον ἀλλεῖ φωτὸς κελεύδοντες.  
 Ἀλλὰ τειγλίχῳ, ὅσον ψυχῇ ὅπλιστα.  
 Γαυρίαδὸς σπῶθημα βάλλειν φρενί.  
 Μηδὲ ὅπλοισιν ἐμπυροῖς ἀπορῶν οὐχέτι,  
 Ἀλλὰ σθεαρῶν.  
 Οἱ δὲ τὰ ἀτμὰ, καὶ ἀσθητὰ δημιουργοῖς,  
 Καὶ σωματικῶν, ἔκ κατασκευῆς εἰς ἕλκω.

## ΨΥΧΗ, ΦΥΣΙΣ.

Ὅτι ψυχὴ πᾶσι δυνάμει πατρὸς ὅσα φαεινόν,  
 Ἀθανάτος τε μένει, καὶ ζωὴς δεσποῖς ἔστι.  
 Καὶ ἔχει κόσμον πολλὰ πληρώματα κέλυτον.  
 Νοῦ δὲ μίμημα πέλει, ὅ ὅτε δὲν ἔχει π. σώματος.

Μηνυμένων δὲ ὁχέτι, πρὸς ἀφῆτα ἔργα τελέσσει.  
 Μετὰ δὲ πατρὸς ἀφῆτα ψυχῇ, ἐγὼ, ναίω.  
 Θερμῇ, ψυχρῶν τε πάντα. κατέθετο γὰρ  
 Νοῦν καὶ ἐν ψυχῇ, ψυχῶν δὲ ἐν σώματι ἔργα.  
 Ἡμέων ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.  
 Ἀρδὺν ἐμφυχοῦσα φάος, πῦρ, αἰθέρα, κόσμους.  
 Συναφίσταται γὰρ τὰ φυσικὰ ἔργα ὅ ὅτε φέρεται  
 Τῷ πατρὶ. Ψυχὴ γὰρ ἡ κοσμήσασα τὸ μέγα  
 Οὐρανόν, ἔκ κοσμοῦσα μὲν τὸ πατρὸς.  
 Κέρεται δὲ καὶ αὐτὴ ἐπὶ κλίμα ἀνῶ.  
 Νώτοις δὲ ἀμφὶ θεῶν φύσις ἀπλετος ἡώρη.  
 Ἀρχὴ δὲ αὐτῆς φύσις ἀκαμάτη κόσμων τε ἔργων.  
 Οὐρανὸς ὅφρα θεῶν δρόμον αἰδῶν κατασύρων.  
 Καὶ ταχὺς ἥλιος πᾶσι κέντρον ὅπως ἐθαῖ ἔλθῃ.  
 Μὴ φύσεως ἐμβλέψῃς εἰς ἡμῶν ὄνομα τῆςδε.

## ΚΟΣΜΟΣ.

Ὁ ποιητὴς ὅς αὐτῶν τεκίηνατ τὸν κόσμον.  
 Καὶ πῶς πρὸς ὄγκον ἔλκω ἔπερος τὰ ὅτι πάντα

Αὐτῶν-

Sed & quæcumque materialibus serviunt Synochis.  
 Induti armorum vigorem luminis resonantis.  
 Vigore Triglich, mentem animamque armantem.  
 Pervarium Synthema jacere ratiocinio.  
 Neque super incedere empyreis sparsim canalibus,  
 Sed collectim.  
 Hi verò individua, & sensibilia efficiunt,  
 Et corporiformia, & destinata in materiam.

## ANIMA, NATURA.

Quoniam anima ignis potentiâ patris existens lucidus,  
 Immortalisque manet, & vitæ domina est:  
 Et tenet mundi multas plenitudines sinuum.  
 Mentis enim imitamen est, partum verò habet quid  
 corporis.  
 Mistis verò canalibus, ignis incorruptibilis opera efficiens.  
 Post verò paternas conceptiones anima, ego, habito;  
 Calida, animans omnia. reposuit enim  
 Mentem sanè in animâ, animam verò in corpore inerti.  
 Nostri imposuit pater hominûmque Deûmque.  
 Affatim animans lucem, ignem, æthera, mundos.  
 Coexistunt namque naturalia opera mentali splendori  
 Patris. Anima enim est quæ ornavit magnum  
 Cælum, & quæ ornat simul cum patre.  
 Cornua & ipsius firmata sunt sursum.  
 Humeros verò circa Deæ natura immensa attollitur.  
 Imperat rursus natura infatigabilis mundisque operibus.  
 Cælum ut currat sursum æternum trahens; (que;  
 Et celer sol circa centrum, ut assuetus veniat.  
 Non naturæ inspicias fatale nomen ejus.

## MUNDUS.

Factor qui per se operans fabrefacit mundum.  
 Etenim quædam ignis moles erat altera: hæc omnia

C c 3

Per



Αὐτὲρ γὰρ, ἵνα σῶμα ὃ κοσμοῦ ἐκλυπυθῇ.  
 Κόσμος ἴν' ἐκδηλῶς, καὶ μὴ φαίνῃ ὑδρομάδης.  
 Τὸν ὅλον κόσμον ἐκ πυρὸς, καὶ ὕδατος, καὶ γῆς,  
 Καὶ παντοτρόφου αἵθρης.  
 Τ' ἀρρήτα, καὶ τὰ ῥητὰ σωθήματα τῷ κόσμου.  
 Ἀλλῶ κατ' ἄλλῳ ζωῇ, σὺν μεριζομένων ὀχετῶν.  
 Ἀνωθεν διήκοντος ὅτι ὃ κατ' ἀντικρυ  
 Διὰ τῶ κέντρους τῆ γῆς. Ἐπέμψον μέσον ἄλλον  
 Γυελοχον, εἶναι κατέισι μέγας ὑλαίων ὀχετῶν.  
 Ζωηφόρον πύρ.  
 Κέντρον ὅπασσιν αὐτὸν φωτὸς κελεύδοντος.  
 Πηγαῖον ἄλλον ὃς τ' ἐμπύειον κόσμον ἄγει.  
 Κέντρον ἀφ' οὗ πᾶσαι μεχεῖς αἰ τυχὸν ἴσας ἔασιν.  
 Σύμβολα γὰρ πατερικὸς νόος ἔσπειρε χεῖρ κόσμον.  
 Μέσον τῶν πατέρων ἐκείνης κέντρον φορεῖ.  
 Νοὸς γὰρ μύμημα πέλει. ὃ τὸ τελεῖν ἔχει τὸ σῶματος.

## O Y P A N O Σ.

Επὶ δὲ δὲ ἀγάσσει πατὴρ τερεώματα κόσμων.

Τὸν ὅλον κυρτὰς σφίματι περικλείσας.  
 Πῆξε ὃ πολὺ ὄμιλον ἀστέρων ἀπλανῶν,  
 Ζώων ὃ πλαναμένων ὑφέστηκεν ἐπὶ ἀδα,  
 Γυῶ δ' ἐν μέσῳ πηλὸς, ὕδωρ δ' ἐν γαίᾳ ἐλπίσι,  
 Ἡέρα δ' ἀνωθεν τῶτων.  
 Πῆξε ὃ καὶ πολὺ ὄμιλον ἀστέρων ἀπλανῶν.  
 Μὴ τάσιν ὅτι πόνω πονηρᾷ.  
 Πῆξε ὃ πάλιν οὐκ ἐχούσῃ φέρεσθαι.  
 Επῆξε ὃ καὶ πολὺ ὄμιλον ἀστέρων ἀπλανῶν.  
 Τὸ πύρ πᾶσι ὃ πύρ ἀναγκάσας.  
 Πῆξε πάλιν οὐκ ἐχούσῃ φέρεσθαι.  
 Εξ αὐτοῦ ὑπέστηκεν, ἐβδόμων ἡλίου,  
 Μεσεμβολήσας πύρ.  
 Τὸ ἀπλανῶν αὐτῶν ὁπταῖσι ἀνακρεμάσας ζώναις.

Τίκτει

Per se efficiens, ut corpus mundanum. . . . .  
 Mundus ut manifestus, & non videatur membraneus.  
 Totum mundum ex igne, & aquâ, & terrâ,  
 Et omni-alente aëre.  
 Ineffabilia, & fabilia synthemata mundi.  
 Aliam per aliam vitam, à partitis canalibus.  
 Desuper permeantis in oppositum  
 Per centrum terræ. & quintum medium alium  
 Igneum, ubi descendit usque ad materiales canales.  
 Vitiifer ignis.  
 Centro incitans Seipsum lumine resonante.  
 Fontanum alium. qui Empyreum mundum ducit.  
 Centrum à quo omnes usquequo fortè æquales fuerint.  
 Symbola enim paterna mens seminavit per mundum.  
 Medium inter patres singulæ centrum fertur.  
 Mentis enim imitamen est; quod verò partum est ha-  
 bet quid corporis.

## C O E L U M.

Septem enim in moles formavit Pater firmamenta  
 mundorum:  
 Cælum rotundâ figurâ circumcludens.  
 Fixitque multum cœtum astrorum inerrantium,  
 Animaliumque errantium constituit septenarium.  
 Terram in medio posuit, aquamque in terræ sinibus,  
 Aëremque supra hæc.  
 Fixitque multum cœtum astrorum inerrantium.  
 Tensione, non laboriosâ malâ.  
 Sed fixatione errorem non habente in motu.  
 Fixitque multum cœtum astrorum inerrantium.  
 Ignem ad ignem cogens.  
 Fixione errorem non habente in motu.  
 Sex eos constituit, septimum Solis,  
 In medium jaciens ignem.  
 Inordinationem eorum bene-ordinatis suspendens zonis.  
 Parturit

Τίτλει γδ ἡ θεὸς ἡελίον τε μέγαν καὶ λαμπρὸν σελιώω.

Αἰθήρ, ἥλιε, πνεῦμα σελιώης, αἴετος ἄρει,  
 Ηλιακῶν τε κύκλων, καὶ μοναῶν χθραχισμῶν,  
 Κόλπων τε ἡελίων.  
 Αἰθήρης μέγας, ἡελίε τε, καὶ μύνης ὀχετῶν, ἢ τε ἡέρες.  
 Καὶ πλατὺς αἰθήρ, μινυῶς τε δρόμος, καὶ πόλος ἡελίοιο.  
 Συλλέγει αὐτὸν, λαμβάνουσα αἰθήρης μέγας,  
 ἡελίε τε, σελιώης τε, καὶ ὅσα ἡέρι συνέχοντο.  
 Πῶρ πρὸς ὀξυγέτευμα, καὶ πρὸς ταμίαι.  
 Χαίτω γδ ἑς ὅξυ πεφυκὴ φωτὶ βλέπονται,  
 Εἶδα Κρόνος.  
 Ἥελιος πάρεδρος ἐπισκοπέων πόλον αἰθέρων.  
 Αἰθέριός τε δρόμος, καὶ μινυῶς ἀπλετος ὁρμή,  
 Ἥελίοι τε ῥοαί.  
 Ἥελίον τε μέγαν, καὶ λαμπρὸν σελιώω.

## X P O N O Σ.

Θεὸν ἐγκέσμον, αἰώνιον, ἀπέραντον.  
 Νέον, καὶ φρεσούτιον, Ελικοειδῆ.  
 Καὶ πηγαῖον ἄλλον, ὃς τὸ ἐμπύριον κόσμον ἄγει.

## ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ.

Χρή σε πνεύδειν πρὸς τὸ φῶς καὶ πατρὸς αἰγῆς,  
 Εἴην ἐπέμφοθι σὺ ψυχῇ, πολὺν ἑαταμὴν ἰδὲν.  
 Ταῦτα πατὴρ ἐνόησε, ἑσπὸς δ' οἱ ἐψύχωτο.  
 Σύμβολα γδ πατρικὸς νόος ἑσπερε ταῖς ψυχαῖς.  
 Ερωπὶ βαθεῖ ἀναπλήσας πλὴν ψυχῆ.  
 Κατέθετο γδ ἰδὲν ἐν ψυχῇ, ἐν σώματι δ'  
 Ὑμέας ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.  
 Ἀσώματα μὲν ἔστι τὰ θεῖα πάντα.  
 Σώματα δ' ἐν αὐτοῖς ἡμῶν ἔνεκεν ἐνδέδετο.  
 Μὴ διωαμύνης καταχεῖν ἀσώματους τὸ σωματῶν,  
 Διὰ πλὴν σωματικὴν, εἰς τὴν ἐνεκντρίσθητε φύσιν.

Et

Parturit enim Dea Solémque magnum, & splendidam  
 Lunam.

Æther, Sol, spiritus Lunæ, aëris ductores,  
 Solariūmque circularum, & lunarium est repituum,  
 Sinuūmque aëreorum.  
 Ætheris cantus, Solisque, & Lunæ canalium, & aëris.  
 Et latus aër, lunarisque cursus, & polus Solis.  
 Colligit ipsum, accipiens ætheris harmoniam,  
 Solisque, Lunæque, & quæcumque aëre continentur.  
 Ignis ignis derivatio, & ignis penu.  
 Crines enim in acutum nato lumini conspiciuntur,  
 Ubi Saturnus.  
 Sol affessor intuens polum purum.  
 Ætheriūisque cursus, & Lunæ ingens impetus,  
 Aëriisque fluxus.  
 Solémque magnum, & splendidam Lunam.

## T E M P U S.

Deum mundanum, æternum, infinitum.  
 Juvenem, & senem . . .  
 Et fontanum aliud, quod empyreum mundum ducit.

## ANIMA, CORPUS, HOMO.

Oportet te festinare ad lucem & patris lumina,  
 Unde missa est tibi anima, multam induta mentem.  
 Hæc pater mente concepit, mortalisque ei est animatus.  
 Symbola enim paterna mens seminavit in animis.  
 Amore profundo replens animam.  
 Reposuit enim mentem in anima, in corpore verò  
 Vos reposuit pater hominūque deūmque.  
 Incorporea quidem sunt divina omnia.  
 Corpora verò in ipsis vestri causā sunt alligata.  
 Non potentes continere incorporeos corpora,  
 Ob corpoream, in quam concentrati estis, naturam.

D d

Inque

Εν δὲ θεῷ κῆν) πυρὸς ἔλκεσαι ἀκμήας.  
 Εκ πατρὸθεν καπνόντες, ἀφ' ὧν ψυχὴ καπνόντων  
 Εμπυρείων δρέπε) κερπῶν, ψυχροτόφον ἀνδρῶν.  
 Διὸ καὶ νοήσασαι τὰ ἔργα τῶν πατέρων  
 Μοίρης Εἰμαρμένης δ' ὡς ἐρὼν φέγγουσιν ἀναίδες.  
 Καὶ γὰρ πῶςδε ψυχὴν ἴδης σπουδαίας αἰετῶν,  
 Ἀλλ' ἄλλῃσι εἴησι πατέρων, ἐσθλὸν ἔστι.  
 Ἡ μάλα δὴ κῆναι γε μακρότα) ἔξοχα πασάντων  
 Ψυχῶν, ποτὶ γαῖαν ἀπ' ἐθανόθεν προχέον).  
 Κῆναι ὀλβίαί τε, καὶ δὲ φαντασίματα ἔχουσιν.  
 Οὐδὲν ἀπ' αἰγλήεντος, ἀναξ, σθένος, ἢ δὲ αὐτῶν  
 Εκ Διὸς ἐξεργασίῳ. μίτην κερπῶν ἀνδρῶν  
 Ηγήσθω ψυχῆς βλάβος ἀμβροσίον, ὁμοῖα δ' ἀφ' ὧν

Παῖτα ἐκπέτασον αἶψα.

Μήτε καὶ τῶν νόσφ' εἰς τὴν μελαναυγέα κόσμον.  
 Ὡς βυθὸς αἰὲν ἀπύκνους ὡς ἐστρωτὰί τε, καὶ Ἀδης  
 Ἀμφικυβήτης, ῥιπῶν, εἰδωλοφάνης, ἀνέκτου,  
 Κρημνώδης, σκολίδος, πωρὸν ἑσθλὸς αἰὲν ἐλίσσων,

Αἰεὶ νυμφόων ἀφανὲς δέμας, ἀρρὸν, ἀπνέδμον.

Καὶ δὲ μισοφανὲς κόσμος, ἐπὶ τὰ σκολιά ῥέειδρα.  
 Τφ' ὧν πολλοὶ κλάσσειον).  
 Ζήτησον ὡς εἰδέναι.  
 Δίξω σὺ ψυχῆς ὄρεον, ὅθεν, ἢ πῶς ταῖς  
 Σάμασι πιδύσας, ἐπὶ ταῖς ἀφ' ἧς ἐρρῶν  
 Αὐτὸς ἀναστήσας, ἱερῶν λόγων ἔργον ἐνώσας.  
 Μήτε καὶ τῶν νόσφ' κρημνὸς καὶ γῆς ὡς ἀνέκτου,  
 Εὐσπάρτα σύρων καὶ βαθυμύδους ἢν ὕπο  
 Δεινῆς ἀνέγκης θρόνος ἔστι.  
 Μὴ σὺ αὐξάνῃς τὴν Εἰμαρμένην.  
 Ψυχὴ ἢ μερόπων θεὸν ἀγξεί πῶς εἰς ἑαυτὴν.  
 Οὐδὲν θνητὸν ἔχουσα, ὅλη θεὸν μεμέθυται.  
 Ἀρμονίαν αὐχεῖ γὰρ, ὅφ' ἢ πέλε σῶμα βροταῖον.  
 Εκτείναντες πύρινον νοῦν ἔργον ἐπ' οὐρανόθεν,

Ρβζον

Inque deo jacent faces trahentes validas.  
 A patre descendentes, à quibus anima descenditibus  
 Empyreos carpit fructus, animam-alentem florem.  
 Ideoque mente concipientes opera patris  
 Parcae fatalis alam fugiunt inverecundam.  
 Et si hanc animam videris redeuntem,  
 At aliam immittit pater, ut in numero sit.  
 Certè valde illæ sunt beatissimæ supra omnes  
 Animas, ad terram à cælo profusæ.  
 Illæque divites, & ineffabilia stamina habentes.  
 Quæcunque à lucente, ô rex, à te, vel ipso  
 Jove sunt progenitæ. Miti validâ à necessitate  
 Ducatur animæ profunditas immortalis, oculis que af-

fatim

Omnes sursum extende.

Nec deorsum pronus sis in nigricantem mundum.  
 Cui profunditas semper infida substrata est, & Ades  
 Circumquaq; caligans, squalidus, idolis gaudens, amens,  
 Præcipitosus, tortuosus, cæcum profundum semper in-  
 volvens,  
 Semper desponsus obscuram faciem, inertem, spiritu-ca-  
 rentem.

Et osor luminis mundus, & tortuosi fluxus

A quibus vulgus attrahitur.

Quære paradisum.

Quære tu animæ canalem, unde, aut quo ordine

Corpori inservieris, in ordinem à quo effluxisti

Rursus restituas, sacro sermoni operam uniens.

Neque deorsum sis pronus, præcipitium in terrâ subest,

Septemvius trahens per gradus: quo sub

Horribile necessitatis Thronus est.

Nè tu augeas fatum.

Anima hominū Deum coget quodammodo in seipsam:

Nihil mortale habens, tota à Deo est ebria facta:

Harmoniam resonat namque, sub quâ est corpus mortale.

Extendens igneam mentem ad opus pietatis,

D d 2

Et

Ρῥυτὸν καὶ σῶμα σαώσεις.  
 Ἐστὶ δὲ εἰδὼλῳ μελὶς εἰς τόπον ἀμφιφάοντα.  
 Παύσθην ἀπλάσσω ψυχῇ πυρὸς ὡς αἰ τῶνον.  
 Ἡ περιπαλπὴς ἔννοια παρρησίαν ἔχει τάξιν.  
 Τῷ πυρὶ γὰρ βροτὸς ἐμπελάσας θεοδὸν φάος ἔξει.  
 Διηυώοντι γὰρ βροτῶν κρεπτοὶ μέγαρα τελέθουσι.  
 Αἱ ποῖναι μερόπων ἀγκλίεσσι.  
 Καὶ τὰ κακῆς ὕλης βλαστήματα χρεσά, καὶ ἐσθλά.  
 Ἐλπίς πρεφέτω σε πυρὸς ἀγγελικῶ ἐνὶ χώρῳ.  
 Ἀλλ' οὐκ εἰσδὲχέσθαι κείνης δὲ θέλει πατερικὸς νοῦς,  
 Μέγας δὲ ἔβλεθ' ἀλήθης, καὶ ῥῆμα ἀλήθη.  
 Μνήμην ἐνθεμνὴν πατερικὸν σιμῶματος ἀνοῦ.  
 Τοῖς δὲ διδασκλὸν φάος ἔδωκε γάβρισμα λαβέσθαι.  
 Τοῖς δὲ ἰωνῶντας ἔης ἐνεκέρπισεν ἀλκῆς.  
 Μὴ πρεδμῶ μολυβῆς, μήτε βαθυῆς δὲ ὅτι πεδόν.  
 Μήτε δὲ ὕλης σκύβαλον κρημνῶ καταλείψεις.  
 Μὴ ἔξωξής, ἵνα μὴ ἔξωξας ἔχη π.  
 Βίη δὲ σῶμα λιπόντων ψυχῶν καθαρώτα.  
 Ψυχῆς ἔξωξες ἀνάνοοι, βύλυται εἶσι.  
 Λαῖσ' ἐν ἀγρόσιν ἑκάτης ζρετῆς πέλε πηγή,  
 Ἐνδὸν ὅλη μίμναισα, δὲ πάρθενον δὲ παρρησία.  
 Ως γλαυροτάτης φύσεως, ἀνδραπέ, τέχνασμα.  
 Μὴ τὰ πελώρια μέτρα γαῖης ἰσὺ σὺ φρένα βάλῃς,  
 Οὐ γὰρ ἀληθείης φυτὸν ἐνὶ ῥονί.  
 Μήτε μέτρηι μέτρα ἡελίος κενόνας σιναδροίσας,  
 Αἰθῆρ βελῆ φέρεσθαι, ἔχ' ἕνεκα σοῖο.  
 Μίμναισιν μὲ δρόμους, καὶ ἀφελον παρρησίαν  
 Μίμναισιν ῥοῖζον ἔασον. αἰ τρέχει ἔργῳ ἀνάγκης  
 Αφελον παρρησίαν, σέθεν χάριν οὐκ ἐλοχέσθαι.  
 Αἰθῆρος ὀρνίθων ζαρὸς πλατὺς δὲ ποτ' ἀληθείης.  
 Οὐ θυσιῶν παρρησίαν τ' ὅτομα. τὰ δὲ ἀγύρματα πάντα,  
 Ἐμπειρικῆς ἀπάτης σημεῖα. φεδγε σὺ ταῦτα  
 Μέλλων δισθεῖν ἱερὸν παρρησίαν ἀνοίγειν.  
 Ἐνθ' ἀρετῇ, σοφίᾳ τε, καὶ θύομα σιναδρῶν.  
 Σὸν γὰρ ἀγέων θῆρες ῥονὸς οἰκήσουσι.  
 Αὐτοῖς δὲ ῥονὸν κατὰ τὴν ἐς τέκνα μέχρης.

ΔΑΙΜΟ-

Et fluxile corpus servabis.  
 Est & idolo portio in loco circumlucente.  
 Undique infectâ animâ ignis habenas tende.  
 Igne calens cogitatio primissimum habet ordinem.  
 Igni namq; mortalis propinquans à Deo lumen habebit.  
 Immoranti enim mortali præstò Dii aderunt.  
 Pœnæ hominum sunt angores.  
 Et malæ materiæ germina utilia sunt, & bona.  
 Spes nutriat te ignea Angelicâ in regione.  
 Sed non recipit illius velle Paterna mens,  
 Donec non exeat ex oblivione, & verbum loquatur  
 Memoriam indens Paterni Synthematismis puri.  
 His quidem discibile lucis dedit notitiam suscipere.  
 Hos verò & somnolentos sui fructum dedit roboris.  
 Nè spiritum macules, neque profundum fac superficiem.  
 Neque materiæ quiesquilias præcipit relinquant.  
 Nè educas, nè exiens habeat quidpiam.  
 Vi corpus relinquentium animæ sunt purissimæ.  
 Animæ expulsores, respiratores & faciles soluti sunt.  
 Sinistris in lumbis Hecates virtutis est fons,  
 Intus tota manens, virgineum non abiciens.  
 O audacissimæ naturæ, homo, artificium!  
 Neque ingentes mensuras terræ in tuam mentem pone,  
 Non enim veritatis planta est in terrâ.  
 Neque in mensuris mensuras Solis regulas congregans,  
 Æterno consilio fertur, non gratiâ tui.  
 Lunarem quidem cursum, & astreum progressum  
 Lunæ strepitum dimitte. semper currit operâ necessitatis  
 Astreus progressus, tui gratiâ non est partus.  
 Æthereus avium pes latus nunquam verus est.  
 Non sacrificia viscerâque cupio: hæc sunt omnia ludi,  
 Mercatoriarum deceptionis firmamenta; fuge tu hæc  
 Si vis pietatis sacrum paradisum aperire.  
 Ubi virtus, sapientiâque, & bona lex congregantur.  
 Tuum enim vas bestiæ terræ habitabunt.  
 Ipsas autem terra sepeliit ad filios usque.

D d 3

DÆMO-

## ΔΑΙΜΟΝΕΣ, ΤΕΛΕΤΑΙ.

Ἡ φύσις πείθει εἴ ποτε δαίμονας ἀγνοεῖ.  
 Καὶ τὰ κακῆς ὕλης βλαβερὰ μαλα χρεῖα, καὶ ἑσθλά.  
 Ἀλλὰ ταῦτα ἐν ἀβάτοις σπηγαῖς ἀθανοῖας ἀνελίττω.  
 Πῦρ ἱκελον σκυρτηδὸν ἐπ' ἡέρος οἶδμα πίταίνων,

Ἡ δὲ πῦρ ἀτύπτων, ὅθεν φωνεῖ παροχέου,  
 Ἡ φῶς πλῆστον ἀμφιγλήω, ῥοιζαῖον, ἐλίζειν.  
 Ἀλλὰ καὶ ἵππων ἰδεῖν φωτὸς πλέον ἀγρὰ πλιντα,  
 Ἡ δὲ παῖδα τοῖς νώτοις ἐποχήμενον ἵππου,  
 Εμπυρον, ἢ χρευσὶ πεπυκασμένον, ἢ παλίνυμνον,  
 Ἡ δὲ πρὸς ὄντα, καὶ ἐσῶτα ὅππῃ νώτοις.  
 Πολλάκις ὡς λέξεις μοι, ἀδρήσης πόλυτα λέοντα,  
 Οὔτε γὰρ ὁρᾷς κυρτὸς τότε φαίνεσθαι ὄγκος.  
 Ἀγέρες δ' ἀμύματα, ὅ μιν φῶς κεκάλυπται,  
 Χθονὶ δ' ἔστηκε, ἐλέπεται τε πόλυτα κεραυνοῖς.  
 Μὴ φύσεως καλέσης αὐτόπληρον ἀγαλμα,  
 Οὐ γὰρ χρεὶ κείνης σε βλέπειν περὶ σῶμα τελεαδῆ.

Οτε τὰς ψυχὰς ἡλθοντες ἀπὸ τῆς τελετῆς ἀπάγναι.  
 Ἐκ δ' ἀπὸ κολίπων γαῖης δεσφύσαι ῥθόνιοι κύνες,  
 Οὐ πόλ' ἀληθὲς σῶμα βροτῶν ἀνδρῶν δεικνύοντες.  
 Ενέρχῃ περὶ τὴν Ἑκατικὴν ἐρῶ φασιν.  
 Ονόματα βάρβαρα μή ποτ' ἀλλάξεις,  
 Εἰσὶ γὰρ ὀνόματα πρὸ ἐκείνων θεόδοτα  
 Διώαμιν ἐν τελεταῖς ἀρρήτων ἔχοντα.  
 Ηνίκα ἐλέγης μορφῆς ἀπὸ δεικνύον πῦρ,  
 Λαμπρόμυρον σκυρτηδὸν ὄλυσσεν ἑνὶ κόσμῳ,  
 Κλυθὶ πυρὸς φωνεῖ.

## DÆMONES, SACRIFICIA.

Natura suadet esse dæmonas puros.  
 Et mala materiæ germina, utilia, & bona.  
 Sed hæc in abditis septs mentis evolvo.  
 Ignis simulacrum saltatim in aëre in tumorem exten-

dens,  
 Vel etiam ignem infiguratum, unde vocem currentem,  
 Vel lumen abundans radians, streperum, convolutum :  
 Sed & equum videre, luce magis fulgurantem,  
 Vel etiam puerum suis humeris inequantem equo,  
 Ignitum, vel auro distinctum, vel spoliatum,  
 Vel etiam sagittantem, & stantem super humeris.  
 Multoties si dixeris mihi, cernes omnia leonem,  
 Neque enim cœlestis curvitas tunc apparet moles.  
 Astra non lucent, Lunæ lux opertum est,  
 Terra non stat, cernuntur verò cuncta fulminibus.  
 Neque naturæ voces per se visibile simulacrum,  
 Non enim oportet illos te spectare antequam corpus sa-

cris purgetur.  
 Quando animas mulcentes semper à sacris abducunt.  
 Ergo ex sinibus terræ exiliunt terrestres canes,  
 Nunquam verum corpus mortali homini monstrantes.  
 Operare circa Hecaticum turbine.  
 Nomina barbara nunquam mutaveris,  
 Sunt enim nomina apud singulos à Deo data  
 Potentiam in sacris ineffabilem habentia.  
 Quando videris formâ sine sacrum ignem,  
 Collucentem saltatim totius per profundum mundi,  
 Audi ignis vocem.

THE

THE

# THE ORACLES OF ZOROASTER:

Collected by  
FRANCISCUS PATRICIUS.

## MONAD. DUAD. TRIAD.

**W**Here the Paternal Monad is.  
The Monad is enlarged, which generates two.  
For the Duad sits by him, and glitters with Intellectual Sections.  
And to govern all things, and to Order every thing not Ordered.  
For in the whole World shineth the Triad, over which the Monad Rules.  
This Order is the beginning of all Section.  
For the Mind of the Father said, that All things be cut into three,  
whose Will assented, and then All things were divided.  
For the Mind of the Eternal Father said into three,  
Governing all things by Mind.  
And there appeared in it [ the Triad ] Virtue and Wisdom,  
And Multiscient Verity.  
This way floweth the shape of the Triad, being pre-existent.  
Not the first [ Essence ] but where they are measured.  
For thou must conceive that all things serve these three Principles.  
The first Course is sacred, but in the middle,  
Another the third, aerial; which cherisheth the Earth in fire.  
And fountain of fountains, and of all fountains.  
The Matrix containing all things.  
Thence abundantly springs forth the Generation of multivarious Matter.  
Thence extracted a prester the flower of glowing fire,  
Flashing into the Cavities of the Worlds: for all things from thence  
Begin to extend downwards their admirable Beams.

## FATHER. MIND.

**T**He Father hath snatched away himself: neither  
Hath he shut up his own fire in his Intellectual Power.  
For the Father perfected All things, and deliver'd them over to the second Mind,  
which the whole Race of Men calls the First.  
Light begotten of the Father; for he alone

Having

## The Chaldaick Oracles.

Having cropt the flower of the Mind from the Fathers Vigour.  
For the paternal self-begotten Mind understanding [ his ] work,  
Sowed in all, the fiery Bond of Love,  
That all things might continue loving for ever.  
Neither those things which are intellectually context in the light of the  
Father in All things.  
That being the Elements of the world they might persist in Love.  
For it is the Bound of the paternal Depth, and the Fountain of the Intellectuals.  
Neither went he forth, but abided in the paternal Depth,  
And in the Adytum according to Divinely-nourished silence.  
For the fire once above, shutteth not his Power  
Into Matter by Actions, but by the Mind.  
For the paternal Mind hath sowed Symbols through the World  
which understandeth intelligibles, and beautifieth ineffables.  
Wholly Division and Indivisible.  
By Mind he contains the Intelligibles, but introduceth Sense into the  
Worlds.  
By Mind he contains the Intelligibles, but introduceth Soul into the  
Worlds.

## MIND. INTELLIGIBLES. INTELLECTUALS.

**A**nd of the one Mind, the Intelligible [ Mind ]  
For the Mind is not without the Intelligible; it exists not without  
it.  
These are Intellectuals, and Intelligibles, which being understood, understand.  
For the Intelligible is the Aliment of the Intelligent,  
Learn the Intelligible, since it exists beyond the Mind.  
And of the Mind which moves the Empyrean Heaven.  
For the Framèr of the fiery World is the Mind of the Mind.  
You who know certainly the supermundane paternal Depth.  
The Intelligible is predominant over all Section.  
There is something Intelligible, which it behooves thee to understand with  
the flower of the Mind.  
For if thou enclinest thy Mind, thou shalt understand this also;  
Yet understanding something [ of it ] thou shalt not understand this wholly;  
for it is a Power  
Of Circumlocid Strength, glittering with Intellectual Sections.  
[ Raies. ]  
But it behooves not to consider this Intelligible with Vehemence of Intelligition,  
But with the ample flame of the ample Mind, which measureth all  
things  
Except this Intelligible: but it behooves to understand this.

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For

For if thou enclinest thy Mind, thou shalt understand this also,  
Not fixedly, but having a pure turning Eye [thou must]  
Extend the empty Mind of thy Soul towards the Intelligible,  
That thou mayst learn the Intelligible, for it exists beyond the Mind.  
But every Mind understands this God; for the Mind is not  
Without the Intelligible, neither is the Intelligible without the Mind.  
To the Intellectual Prefers of the Intellectual fire, all things  
By yielding are subservient to the persuasive Counsel of the Father.  
And to understand, and alwayes to remain in a restless whirling  
Fountains and Principles; to turn and alwayes to remain in a restless  
whirling.

But insinuating into worlds the Venerable Name in a sleeplesse whirling,  
By reason of the terrible menace of the Father.  
Under two Minds the Life-generating fountain of Souls is contained;  
And the Maker, who self-operating framed the world.  
who sprung first out of the Mind.  
Cloathing fire with fire, binding them together to mingle  
The fountainous Craters preserves the flower of his own fire.  
He glittereth with Intellectual Sections, and filled all things with Love,  
Like swarms they are carried, being broken,  
About the Bodies of the World.  
That things unfashioned may be fashioned,  
What the Mind speaks, it speaks by understanding.  
Power is with them, Mind is from Her.

## JYNGES. IDÆA'S. PRINCIPLES.

These being many ascend into the lucid worlds.  
Springing into them, and in which there are three Tops.  
Beneath them lies the chief of Immaterialls,  
Principles which have understood the intelligible Works of the Father.  
Disclosed them in sensible Works as in Bodies;  
Being (as it were) the Ferry-men betwixt the Father and Matter.  
And producing manifest Images of unmanifest things,  
And inscribing unmanifest things in the manifest frame of the world.  
The Mind of the Father made a jarring Noise, understanding by Vigorous  
Counsel,  
Omniform Idæa's; and flying out of one fountain  
They sprung forth; for from the Father was the Counsel and End,  
By which they are connected to the Father, by alternate  
Life from several Vehicles.  
But they were divided, being by intellectual fire distributed  
Into other Intellectuals: for the King did set before the multiform world  
An Intellectual incorruptible Pattern; this Print through the world he  
promoting, of whose form  
According to which the world appeared  
Beautified with all kind of Idæa's; of which there is one fountain,

Out

Out of which come rushing forth others undistributed,  
Being broken about the Bodies of the world, which through the vast  
Recesses,  
Like swarms are carried round about every way.  
Intellectual Notions from the paternal fountain cropping the flower of  
fire.  
In the Point of sleeplesse time, of this primigenious Idea.  
The first self-budding fountain of the Father budded.  
Intelligent Synges do (themselves) also understand from the father:  
By unspeakable Counsels being moved so as to understand.

## HECATE. SYNOCHES. TELETARCHS.

For out of Him spring all  
Implacable Thunders, and the Prester-receiving cavities  
Of the Intirely-lucid strength of Father-begotten Hecate.  
And He who beguirds (viz.) the flower of fire, and the strong  
Spirit of the Poles fiery above.  
He gave to his Presters that they should guard the Tops.  
Mingling the power of his own strength in the Synoches,  
Oh how the world hath Intellectual guides inflexible!  
Because she is the Operatrix, because she is the Dispensatrix of Life-  
giving fire.  
Because also it fills the Life producing bosome of Hecate.  
And instills in the Synoches the enlivening strength  
Of potent fire.  
But they are Guardians of the works of the Father.  
For he disguises himself, possessing  
To be cloathed with the Print of the Images.  
The Teletarchs are comprehended with the Synoches.  
To these Intellectual Presters of Intellectual fire,  
All things are subservient.  
But as many as serve the Material Synoches  
Having put on the compleatly-armed Vigour of resounding Light.  
With triple strength fortifying the Soul and the Mind.  
To put into the Mind the Symbol of Variety.  
And not to walk dispersedly on the Empyrean Channels;  
But stiffly  
These frame indivisibles, and sensibles,  
And Corporiformes, and things destined to matter.

## SOUL. NATURE.

For the Soule being a bright fire, by the power of the Father  
Remains Immortal, and is Mistress of Life;  
And possesseth many Completions of the Cavities of the world:  
For it is in Imitation of the Mind; but that which is born hath some-  
thing of the Body.

E e 2

The



*The Channels being intermix'd, she performs the works of incorruptible Fire*

*Next the paternal Conceptions I (the Soul) dwell;*

*warm, heating, all things; for he did put*

*The Mind in the Soul, the Soul in the dull Body.*

*Of us the Father of Gods and Men imposed,*

*Abundantly animating Light, Fire, Æther, Worlds.*

*For natural works co-exist with the Intellectual Light of the Father, for the Soul which adorn'd the great*

*Heaven, and adorning with the Father.*

*But her Horns are fixed above,*

*But about the Shoulders of the Goddess, immense Nature is exalted.*

*Again indefatigable Nature commands the worlds and works.*

*That Heaven drawing an Eternal Course may run.*

*And the swift Sun might come about the Center as he useth.*

*Look not into the fatal Name of this Nature.*

### THE WORLD.

**T**He Maker who Operating by himself framed the world.

*And there was another Bulk of fire,*

*By it self operating all things that the Body of the world might be perfected*

*That the world might be manifest, and not seem Membranous.*

*The whole World of Fire, and Water, and Earth,*

*And all-nourishing Æther*

*The unexpressible and expressible Watch-words of the world.*

*One Life by another from the distributed Channels.*

*Passing from above to the opposite Part,*

*Through the Center of the Earth; and another fifth Middle:*

*Fiery Channel, where it descends to the material Channels.*

*Life-bringing fire.*

*Stirring himself up with the goad of resounding Light.*

*Another fountainous, which guides the Empyrean world.*

*The Center from which all (Lines) which waysoever are equal.*

*For the paternal Mind sowed Symbols through the world.*

*For the Center of every one is carried betwixt the Fathers.*

*For it is in Imitation of the Mind, but that which is born hath something of the Body.*

### HEAVEN.

**F**Or the Father congregated seven Firmaments of the world;

*Circumscribing Heaven in a round figure.*

*He fixed a great Company of innerratick Stars.*

*And he constituted a Septenary of erratick Animals.*

*Placing Earth in the middle, and the water in the middle of the Earth,*

*The*

*The Air above these.*

*He fixed a great Company of innerratick Stars,*

*To be carried not by laborious and troublesome Tension,*

*But by a settlement which hath not Error,*

*He fixed a great Company of innerratick Stars,*

*Forcing fire to fire.*

*To be carried by a Settlement which hath not Error.*

*He constituted them six; casting into the middle,*

*The fire of the Sun.*

*Suspending their Disorder in well-ordered Lones.*

*For the Goddess brings forth the great Sun, and the bright Moon.*

*O Æther, Son, Spirit, Guides of the Moon and of the Air;*

*And of the solar Circles, and of the Monthly clashings,*

*And of the Aerial Recesses.*

*The Melody of the Æther, and of the Passages of the Sun, and Moon,*

*and of the Air*

*And the wide Air, and the Lunar Course, and the Pole of the Sun.*

*Collecting it, and receiving the Melody of the Æther,*

*And of the Sun, and of the Moon, and of all that are contained in the*

*Air.*

*Fire, the Derivation of fire, and the Dispenser of fire;*

*His Hair pointed is seen by his native Light;*

*Hence comes Saturn.*

*The Sun Assessor beholding the pure Pole;*

*And the Ætherial Course, and the vast Motion of the Moon*

*And the Aerial fluxions.*

*And the great Sun, and the bright Moon.*

### TIME.

**T**He Mundane God, Æternal, Infinite.

*Young, and Old, of a Spiral form.*

*And another fountainous, who guides the Empyrean Heaven.*

### SOUL. BODY. MAN.

**I**t behooves thee to hasten to the light, and to the beams of the Father;

*From whence was sent to Thee a Soul clothed with much Mind.*

*These things the Father conceived, and so the mortal was animated.*

*For the paternal mind sowed Symbols in souls;*

*Replenishing the Soul with profound Love.*

*For the Father of Gods and Men placed the Mind in the Soul;*

*And in the Body he established Thou.*

*For all Divine things are Incorporeal.*

*But bodies are bound in them for your sakes.*

*Incorporeals not being able to contain the bodies.*

*By*

By reason of the Corporeal Nature in which you are concentrated.  
 And they are in God, attracting strong flames.  
 Descending from the Father, from which descending, the Soul  
 Crops of Empyrean fruits the soul-nourishing flower.  
 And therefore conceiving the Words of the Father  
 They avoid the audacious wing of fatal Destiny;  
 And though you see this Soul manumitted,  
 Yet the Father sends another to make up the Number.  
 Certainly, these are superlatively blessed above all  
 Souls; they are sent forth from Heaven to Earth,  
 And those rich Souls which have unexpressible fates;  
 As many of them (O King) as proceed from shining Thee, or from  
 Jove Himself, under the strong power of (his) thread.  
 Let the Immortal Depth of thy Soul be predominant; but all thy eyes  
 Extend upward.  
 Stoop not down to the dark World,  
 Beneath which continually lies a faithlesse Depth, and Hades  
 Dark all over, squallid, delighting in Images, unintelligible,  
 Precipitous, Craggy, a Depth; alwayes Rolling,  
 Always espousing an Opacious idle breathlesse Body.  
 And the Light-bating World, and the winding currents,  
 By which many things are swallowed up.  
 Seek Paradise;  
 Seek thou the way of the Soul, whence or by what Order  
 Having served the Body, to the same place from which thou didst  
 flow.  
 Thou mayst rise up again, joyning Aëlion to sacred speech,  
 Stoop not down, for a precipice lies below on the Earth;  
 Drawing through the Ladder which hath seven steps, beneath which  
 Is the Throne of Necessity,  
 Enlarge not thou thy Destiny.  
 The Soul of Men will in a manner clasp God to her self;  
 Having nothing mortal, she is wholly inebriated from God:  
 For she boasts Harmony, in which the mortal Body exists.  
 If thou extend the fiery Mind  
 To the work of piety, thou shalt preserve the fluxible body.  
 There is a room for the Image also in the Circumlucid place.  
 Every way to the unfashioned Soul stretch the rains of fire.  
 The fire-glowing Cogitation hath the first rank.  
 For the Mortal approaching to the fire, shall have Light from God.  
 For to the slow Mortal the Gods are swift.  
 The Furies are stranglers of Men.  
 The bourgeois, even of ill matter, are profitable and good.  
 Let hope nourish thee in the fiery Angelical Region.  
 But the paternal Mind accepts not her will,  
 Until she go out of Oblivion, and pronounce a Word,  
 Inserting the remembrance of the pure paternal Symbol.

To these he gave the docible Character of Life to be comprehended.  
 Those that were asleep he made fruitful by his own strength.  
 Defile not the Spirit, nor deepen a Superficies.  
 Leave not the Drosse of matter on a Precipice.  
 Bring her not forth, lest going forth she have something.  
 The souls of those who quit the Body violently, are most pure.  
 The unquirders of the Soul, which give her breathing, are easie to be  
 loosed.  
 In the side of sinister Hecate, there is a fountain of Virtue;  
 which remains entire within, not omitting her Virginity.  
 O Man the machine of boldest Nature!  
 Subject not to thy Mind the vast measures of the Earth;  
 For the plant of Truth is not upon Earth.  
 Nor measure the Measures of the Sun gathering together Canons;  
 He is moved by the Eternal Will of the Father, not for thy sake.  
 Let alone the swift course of the Moon; she runs ever by the impulse of  
 Necessity.  
 The Progression of the Stars was not brought forth for thy sake.  
 The aërial wide flight of Birds is not veracious.  
 And the Dissections of Entrails and Victims, all these are toys,  
 The supports of gainfull cheats; fly thou these,  
 If thou intend to open the sacred Paradise of Piety  
 where Virtue, wisdom, and Equity are assembled.  
 For thy Vessel the Beasts of the Earth shall inhabit.  
 These the Earth bewails, even to their Children.

## DEMONS. RITES.

Nature persuades that there are pure Demons;  
 The bourgeois, even of ill matter, are profitable and good.  
 But these things I revolve in the recluse Temples of my mind,  
 Extending the like fire sparkingly into the spacious Air  
 Or fire unfigured, a voice issuing forth.  
 Or fire abundant, whizzing and winding about the Earth,  
 But also to see a Horse more glittering than Light  
 Or a Boy on [thy] Shoulders riding on a Horse,  
 Fiery or adorned with Gold, or destitute,  
 Or shooting and standing on [thy] Shoulders,  
 If thou speak often to me, thou shalt see absolutely that which is spo-  
 ken:  
 For then neither appears the Cœlestial concave Bulk,  
 Nor do the Stars shine; the Light of the Moon is cover'd,  
 The Earth stands not still, but all things appear Thunder.  
 Invoke not the self-conspicuous Image of Nature;  
 For thou must not behold these before thy Body be initiated.  
 When soothing souls they alwayes seduce them from these Mysteries;  
 Certainly out of the cavities of the Earth spring Terrestrial Dogs, which

*which show no true signe to mortal Man.  
Labour about the Hecatick Strophalus  
Never change barbarous Names;  
For there are Names in every Nation given from God,  
which have an unspeakable power in Rites.  
When thou seest a sacred fire without form,  
Shining flashingly through the Depths of the world,  
Hear the voice of Fire.*

Pletho

# PLETHO

## HIS

# EXPOSITION

Of the more obscure passages in  
these Oracles.

*Seek thou the way of the Soul, whence or by what  
Order.*

*Having served the body, to the same order from which  
thou didst flow.*

*Thou mayst rise up againe; joyning action to sacred  
speech.]*

THE *Magi* that are followers of *Zoroaster*, as also many others, hold that the Human Soul is immortal; and descended from above to serve the mortal Body, that is, to operate therein for a certain time; and to Animate, and Adorn it to her power; and then returns to the place from which she came. And whereas there are many Mansions there for the Soul, one *wholly-bright*, another *wholly-dark*; others betwixt both, *partly-bright, partly-dark*: The Soul, being descended from that which is wholly-bright, into the Body, if she perform her Office well, runs back into the same place; but if not well, she retires into worse Mansions, according to the things which she hath done in Life. The Oracle therefore sayeth, *Seek thou the Souls path*, or the way by which the Soul flowed into thee; or by what course (*viz* of Life) having performed thy charge toward the Body, thou mayst Mount up to the same place from which thou didst flow down, *viz* the same Track of the Soul, *joyning action to sacred speech*. By *sacred speech*, he understands that which concerns Divine Worship; by *action*, Divine Rites. The Oracle therefore sayeth, that to this Exaltation of the Soul, both speech concerning Divine Worship (Prayers,) and Religious Rites (Sacrifices) are requisite.

F f

Stoop

*Stoop not down, for a precipice lies below on the Earth,*

*Drawing through the Ladder which hath seven Steps; beneath which*

*Is the Throne of Necessity.]*

He calls the Descension into wickednesse, and misery, a Precipice; the Terrestrial and Mortal Body, the Earth: for by the Earth he understands mortal Nature, as by the fire frequently the Divine; by the place with seven Wayes, he means Fate dependant on the Planets, beneath which there is seated a certain dire and unalterable Necessity: The Oracle therefore adviseth, that thou stoop not down towards the mortal Body, which being Subject only to the Fate, which proceeds from the Planets, may be reckon'd amongst those things which are at our Arbitrement: for thou wilt be unhappy if thou stoop down wholly to the Body, and unfortunate and continually failing of thy Desires, in regard of the Necessity which is annex'd to the Body.

*For thy Vessel the Beasts of the Earth shall inhabit.]*

The Vessel of thy Soul, that is this mortal Body, shall be inhabited by Worms and other vile Creatures.

*Enlarge not Thou thy Destiny.]*

Endeavour not to encrease thy Fate, or to do more than is given thee in charge, for thou wilt not be able.

*For nothing proceeds from the paternal principality imperfect.]*

For from the paternal Power, which is, that of the supreme God, nothing proceedeth imperfect, so as thou thy self mightest complet it; for all things proceeding from thence are perfect; as appears, in that they tend to the perfection of the Universe.

*But the Paternal Mind accepts not her will,  
Untill she go out of Oblivion, and pronounce a Word,  
Inserting the remembrance of the pure paternal Symbol.]*

The Paternal Mind, (*viz.* the Second God and ready Maker of the Soul) admits not her Will or Desire untill she come out of the

the Oblivion, which she contracted by Connexion with the Body; and untill she speak a certain Word, or conceive in her thoughts a certain Speech, calling to remembrance the paternal Divine Symbol or Watch-word, this is the pursuit of the good, which the Soul calling to remembrance, hereby becomes most acceptable to Her Maker.

*It behooves thee to hasten to the Light, and to the beams of the Father:]*

*From whence there was sent to thee a Soul endued with much mind.]*

The Light and splendour of the Father is that Mansion of the Soul which is circumlucid, from whence the Soul array'd with much of mind was sent hither, wherefore We must hasten to return to the same Light.

*These the Earth bewails, even to their Children.]*

Those who hasten not to the Light, from which their Soul was sent to them, the Earth or mortal Nature bewails, for that they being sent hither to Adorn her, not only not adorn her, but also blemish themselves by Living wickedly; moreover the Wickednesse of the Parents is transmitted to the Children, corrupted by them through ill Education.

*The unguirders of the Soul, which give her breathing, are easie to be loosed.]*

The Reasons which expell the Soul from Wickednesse, and give her breathing, are easie to be untied; and the Oblivion which keeps them in, is easily put off.

*In the side of the sinister bed there is a fountain of Virtue:]*

*Which remains entire within; not emitting her Virginity]*

In the left side of thy Bed, there is the Power or Fountain of Virtue, residing wholly within, and never casting off her Virginity, or Nature void of Passion: for there is alwayes in us the power of Virtue without passion which cannot be put off; although her Energy or Activity may be interrupted: he saith the power of Virtue is placed on the left side, because her Activity is seated on the right,

right: by the Bed is meant the seat of the Soul, subject to her several Habits.

*The soul of Man will, in a manner, clasp God to her self.*

*Having nothing mortal, she is wholly inebriated from God;*

*For she boasts Harmony, in which the mortal Body consists.]*

*The human Soul will in a manner clasp God, and join him strictly to her self, (who is her continual Defence) by resembling him as much as she can possibly; having nothing mortal within her, she is wholly drench'd in Divinity, or replenished with Divine goods, for though she is fetter'd to this mortal Body, yet she glories in the Harmony or Union in which the mortal Body exists; that is, she is not ashamed of it, but thinks well of her self for it; as being a Cause, and affording to the Universe, that, As Mortals are united with immortals in Man, So the Universe is adorned with one Harmony.*

*Because the Soul being a bright fire by the power of the Father;*

*Remains immortal, and is Mistress of Life,*

*And possesseth many Completions of the cavities of the World.]*

The second God, who first before all other things proceeded from the Father and supream God, these Oracles call all along, *The power of the Father, and his intellectual Power, and the paternal Mind.* He sayeth therefore, that *the Soul procreated by this power of the Father, is a bright fire, that is, a Divine and Intellectual Essence, and persisteth immortal through the Divinity of its Essence, and is Mistress of Life, viz. of her self, possessing Life which cannot be taken away from her; for, how can we be said to be Masters of such things, as may be taken from us, seeing the use of them is only allowed us; but of those things which cannot be taken from us, We are absolute Masters: The Soul according to her own Eternity, possesseth many Rooms in the Receptacles of the world, or divers places in the World, which according as she hath led her Life past is allotted to every One.*

Seek

*Seek Paradise.]*

The circumlucid Mansion of the Soul.

*Defile not the Spirit nor deepen a Superficies.]*

The Followers of *Pythagoras* and *Plato* conceive the Soul to be a Substance not wholly separate from all Body, nor wholly inseparable; but partly separate, partly inseparable; separable potentially, but ever inseparable actually. For they assert three kinds of Forms, One wholly separate from matter, the Supercelestial Intelligences; another wholly inseparable from matter, having a Substance not subsistent by it self but dependant on matter; together with which Matter, which is sometime dissolved by reason of its nature subject to Mutation, this kind of Soul is dissolved also and perisheth: this kind they hold to be wholly irrational: Betwixt these they place a middle kind, the rational Soul, differing from the Supercelestial Intelligences, for that it alwayes co-exists with Matter; and from the irrational kind, for that it is not dependant on matter; but, on the contrary, matter it is dependant on it, and it hath a proper substance potentially subsistent by it self; it is also indivisible, as well as the supercelestial Intelligences, and performing some works in some manner allyed to theirs, being it self also busied in the knowledge and contemplation of beings even unto the Supreme God, and for this reason is incorruptible. This kind of Soul is alwayes co-existent with an *Aetherial Body* as it's *Vehiculum*, which she by continual approximation maketh also immortal: neither is this her *Vehiculum* inanimate in it selfe, but is it self animated with the other species of the Soul the irrational, (which the Wise call the Image of the rational Soul) adorned with Fantasie and Sense which seeth and hears it self whole through whole, and is furnished with all the Senses and with all the rest of the irrational faculties of the Soul: Thus by the principal faculty of this Body, Phantasie, the rational Soul, is continually joyned to such a Body and by such a Body sometimes the humane Soul is joyned with a Mortal Body by a certain affinity of Nature, the whole being infolded in the whole enlivening Spirit of the Embryon. This *Vehiculum* it selfe being of the nature of a Spirit. The *Dæmons Souls* differ not much from the humane, onely they are more noble and use more noble Vehicles: Moreover, they cannot be mingled with corruptible Nature: Likewise the Souls of the *Starres* are much better than the *Dæmons*, and use better Vehicles; are Bodies splendid by reason of the greatness of the operative faculty: These Doctrines concerning the Soul the Magi, followers of *Zoroastres*, seem to have used long before. Defile not this kind of Spirit of the Soul, sayeth the Oracle, nor deepen it being a superficies; He calls it Superficies, not as if it had not a triple Dimension for

for it is a Body; but to signifie its extraordinary rarity: nor make it become grosse by accession of more matter to its Bulk: for this Spirit of the Soul becomes grosse, if it declines too much towards the mortal Body.

*There is a room for the Image also in the circumlucid place.]*

He calls the *Image* of the Soul that part which being it self voyd of irrational, is joyned to the rational part, and depends upon the Vehicle thereof: now he saith that this kind of *Image* hath a part in the *circumlucid Region*; for the Soul never layeth down the Vehicle adherent to her.

*Leave not the drosse of matter on a Precipice.]*

He calls the mortal Body *the Drosse of matter*, and exhorteth that We neglect it not being ill affected, but take care of it whilst it is in this life, to preserve it in Health as much as possible, and that it may be pure, and in all things else correspond with the Soul.

*Carry not forth, lest going forth she have something.]*

*Carry not forth*, meaning the Soul, out of the mortal Body *lest by going forth* thou incur some danger, implying as much as to carry her forth beyond the lawes of Nature.

*If thou extend the fiery mind to the work of Piety, thou shalt preserve the fluxible Body.]*

*Extending up thy divine Mind to the Exercise of Piety* or to religious Rites, and *thou shalt preserve the mortal Body* more sound by performing these Rites.

*Certainly out of the cavities of the Earth spring terrestrial Dogs;*

*Which show no true signe to mortal Man.]*

Sometimes to many initiated Persons there appear, whilst they are sacrificing, some Apparitions in the shape of *Dogs* and several other figures. Now the Oracle saith, that these *issue out of the Receptacles of the Earth*, that is, out of the terrestrial and mortal Body, and the

the irrational Passions planted in it which are not yet sufficiently adorned with Reason, these are Apparitions of the passions of the Soul in performing divine Rites; meer appearances having no substance, and therefore *not signifying any thing true.*

*Nature perswadeth that Demons are pure;  
The bourgeons even of ill matter, are profitable and good.]*

*Nature* or natural Reason *perswadeth that Demons are Sacred*, and that all things proceeding from God who is in himself good are *beneficial*; and the *very bloomings of ill Matter*, or the forms dependant upon Matter are such: also he calls Matter *ill*, not as to its substance, for how can the substance be bad the bloomings whereof are beneficial and good? but for that it is ranked last among the substances and is the least participant of good, which littleness of good is here exprest by the Word *ill*: now the Oracle meanes that if the bloomings of ill matter viz. of the last of substances are good, much more are the Demons such, who are in an excellent Rank as partakeing of rational Nature and being not mixed with mortal Nature.

*The furies are Strangers of Men.]*

*The furies* or the Vindictive Demons clasp Men close, or restrain and drive them from Vice and excite them to Vertue.

*Let the immortal depth of the Soul be predominant; but all thy Eyes  
Extend quite upward.]*

Let the *divine depth of thy Soul* governe, and lift thou all thy Eyes or all thy knowing faculties *upward*.

*O Man, the machine of boldest Nature.]*

He calls Man the *Machine of boldest Nature*, because he attempts great things.

*If thou speak often to me, thou shalt see absolutely that which is spoken;  
For there neither appears the celestial concave bulk;*

*Nor*

*Nor do the Stars shine : the light of the Moon is covered,  
The Earth stands not still, but all things appear Thunder.]*

The Oracle speaks as from God to an initiated Person, *if thou often speak to me or call me, thou shalt see that which thou speakest*, viz. Me whom thou callest every where : for then thou shalt perceive nothing but *Thunder* all about fire gliding up and down all over the World.

*Call not on the self-conspicuous image of Nature.]*

Seek not to behold the self-seeing *Image of Nature*, viz. of the Nature of God, which is not visible to our Eyes: but those things which appear to initiated Persons, as Thunder, Lightning, and all else whatsoever, are only Symbols or Signes, not the Nature of God.

*Every way to the unfashioned Soul stretch out the reins of fire.]*

Draw unto thy self every way *the reins of fire* which appear to thee when thou art sacrificing with a sincere Soul; viz. a simple and not of various habits.

*When thou seest a sacred fire, without form,  
Shining flashingly through the depths of the World.]  
Hear the voice of Fire.]*

*When thou beholdest the divine fire voyd of figure brightly gliding up and down the world and graciously smiling, listen to this Voice as bringing a most perfect Presence.*

*The Paternal mind hath implanted Symbols in Souls.]*

The Paternal Mind viz. the sedulous Maker of the Substance of the Soul, hath ingrafted Symbols or the Images of Intelligibles in Souls, by which every Soul possesseth in her self the reasons of beings.

*Learn*

*Learn the Intelligible, for as much as it exists beyond thy Mind.]*

*Learn the Intelligible, because it exists beyond thy Mind, viz. actually; for, though the Images of intellectual things are planted in thee by the Maker of All, yet they are but potentially in thy Soul; but it behooves thee to have actually the knowledge of the Intelligible.*

*There is a certain Intelligible which it behooves thee to comprehend with the flower of thy Mind.]*

The Supream God, who is perfectly One, is not conceived after the same manner as other things, but *by the flower of the Mind*, that is, the Supream and singular Part of our understanding.

*For the Father perfected all things and delivered them over to the  
Second Mind, which the Nations of Men call the First.]*

The Father perfected *All things*, viz. the Intelligible Species, (for they are absolute and perfect) and delivered them over to the *second God*, next him to rule and guide them: whence if anything be brought forth by this God, and formed after the likeness of Him, and the other intelligible Substance, it proceeds from the Supream Father; This other God *Men esteem the First*, that is they who think him the Maker of the World, to whom there is none Superiour.

*Intelligent Jynges do themselves also understand from the Father;*

*By unspeakable counsels being moved so as to understand.]*

He calls *Jynges* the Intellectual Species which are conceived by the Father; they themselves also being conceptive, and exciting conceptions or Notions, by *unspeakable* or unutterable Counsels: by *Motion* here is understood Intellection not transiſion, but simply the habitude to Notions so as unspeakable Counsels is as much as *unuttered*; for speaking consists in Motion: the meaning is this, that these Species are immoveable and have a habitude to Notions not transiently as the Soul.

Gg

Oh

*Oh how the World hath intellectual Guides inflexible?]*

The most excellent of the Intelligible Species, and of those which are brought down by the Immortals in this Heaven, he calls *the Intellectual Guides of the World*; the Coryphaeus of whom he conceives to be a God, which is the second from the Father. The Oracle saying that *the world hath inflexible Guides*, means that it is incorruptible.

*The Father hath snatched away himself ;  
Neither hath he shut up his own fire in his Intellectual  
power.]*

*The Father hath made himself exempt from all others; not including himself neither in his own Intellectual Power, nor in the second God who is next him; or limiting his own Fire his own Divinity; for it is absolutely ungenerate, and it self existing by it self; so that his Divinity is exempt from all others; neither is it communicable to any other, although it be loved of all: That he communicates not himself, is not out of envy, but only by reason of the impossibility of the thing.*

*The Father infuseth not fear but persuasion.]*

*The Father makes no impression of fear, but infuseth persuasion or love; for He being extremely good, is not the cause of ill to any, so as to be dreadful; but is the cause of all good to all; whence he is loved of all.*

*These Oracles of Zoroaster many Eminent Persons have  
confirmed by following the like opinions;  
especially the Pythagoreans  
and Platonists.*

Psellus

# PSELLUS

## HIS

# EXPOSITION

### of the Oracles.

*There is a room for the Image also in the Circumlucid place.]*

*Images, εἰδωλα*, with the Philosophers, are those things which are connatural to things more Excellent than themselves; and are worse than they; as the Mind is connatural to God, and the rational Soul to the Mind, and Nature to the rational Soul, and the Body to Nature, and Matter to the Body: The Image of God is the Mind; of the Mind, the rational Soul; of the rational Soul, the Irrational; of the Irrational, Nature; of Nature, the Body; of the Body, Matter. Here the *Chaldaick Oracle* calleth the irrational Soul the Image of the rational, for it is connatural to it in Man, and yet worse than it. It sayeth, moreover, that there is a part assigned to the Image in the circumlucid Region, that is to say, the irrational Soul, which is the Image of the rational Soul, being purified by Vertues in this Life, after the Dissolution of the human Life, ascends to the place above the Moon, and receives its Lot in the *Circumlucid place*, that is, which shineth on every side, and is splend'd throughout; for the Place beneath the Moon is circumnebulous, that is, dark on every side: but the Lunary, partly Lucid, and partly Dark, that is, one half bright, the other half dark; but the place above the Moon is circumlucid or bright throughout. Now the Oracle saith, that the circumlucid Place, is not design'd only for the rational Soul, but for its Image also, or the irrational Soul is destin'd to the circumlucid place, when as it cometh out of the Body bright and pure, for the Græcian Doctrine asserting the irrational Soul to be immortal, also exalts it up to the Elements under the Moon: but the *Chaldaick Oracle*, it being pure and unanimous with the rational Soul, fears it in this circumlucid Region above the Moon. These are the Doctrines of the *Chaldeans*.



*Leave not the Dregs of matter on a precipice.]*

By the *Dregs of Matter*, the Oracle understands the Body of Man consisting of the four Elements, it speaks to the Disciple by way of Instruction and Exhortation, thus; Not only raise up thy Soul to God, and procure that it may rise above the Confusion of Life, but, if it be possible, leave not the Body wherewith thou art clothed, (and which is *Dregs of Matter*, that is, a thing neglected and rejected, the sport of Matter) in the inferiour World: for this Place, the Oracle calls a *Precipice*. Our Soul being darted down hither from Heaven, as from a sublime place. It exhorteth therefore, that we refine the Body (which he understands by the Dregs of Matter) by Divine fire, or that, being stripped, we raise it up to the Æther; or that we be Exalted by God to a place Immaterial and Incorporeal, or Corporal but Ætherial or Cælestial, which *Elias* the *Thibite* attained; and, before him, *Enoch*, being Translated from this Life into a more Divine Condition, not leaving the dregs of Matter, or their Body, in a precipice; the Precipice is, as we said, the Terrestrial Region.

*Bring not forth, lest going forth she have something.]*

This Oracle is recited by *Plotinus* in his Book of the Education of the irrational Soul; it is an Excellent and Transcendent Exhortation. It adviseth, that a Man busie not himself about the going forth of the Soul, nor take care how it shall go out of the Body; but remit the Business of its dissolution to the Course of Nature; for, Anxiety and Solitude about the Solution of the Body, and the Education of the Soul out of it, draws away the Soul from better Cogitations, and busieth it in such cares that the Soul cannot be perfectly purified; for if Death come upon us at such time as we are busied about this Dissolution, the Soul goeth forth not quite free, but retaining something of a passionate Life. Passion the Chaldean defines, A Mans solicitous thinking of Death; for we ought not to think of any thing, but of the more Excellent Illuminations; neither concerning these ought we to be solicitous, but resigning our selves to the Angelical and Diviner powers, which raise us up, and shutting up all the Organs of Sense in the Body and in the Soul also without Distractive cares and solicitudes, We must follow God, who calls us.

Some interpret this Oracle more simply; *Bring it not out lest it go forth, having something*: that is, Anticipate not thy natural Death, although thou be wholly given up to Philosophy; for as yet thou hast not a complete Expiation; So that if the Soul passe

out

out of the Body by that way of Educating, it will go forth retaining something of mortal Life: for if we Men are in the Body, as in a Prison, (as *Plato* saith;) certainly no Man can kill himself, but must expect till God shall send a Necessity.

*Subject not to thy Mind the vast measures of the Earth:*

*For the plant of Truth is not upon the Earth.*

*Nor measure the measures of the Sun, gathering together Canons:*

*He is moved by the Eternal will of the Father, not for thy sake.*

*Let alone the swift course of the Moon: she runs ever by the impulse of Necessity.*

*The progression of the Stars was not brought forth for thy sake.*

*The ætherial broad-footed Flight of Birds is not veracious:*

*And the Dissections of Entrails and Victims, all these are toys,*

*The supports of gainful Cheats. Fly thou those,*

*If thou intend to open the sacred Paradise of piety,*

*Where Virtue, Wisdome, and Equity are assembled.*

The Chaldean withdraws the Disciple from all Græcian Wisdome, and teacheth him to adhere only to God, *Subject not* (saith he) *to thy Mind the vast Measures of the Earth*; for the plant of Truth is not upon Earth; that is, Enquire not solicitously the vast measures of the Earth, a Geographers use to do, measuring the Earth; for the seed of Truth is not in the Earth. *Nor measure the Measures of the Sun, gathering together Canons*; He is moved by the eternal will of the Father, not for thy sake. That is, Busie not thy self about the Motion and Doctrine of the Stars, for they move not for thy sake, but are perpetually moved according to the Will of God; *Let alone the swift course of the Moon, she runs ever by the impulse of Necessity*, That is, enquire not anxiously the rolling motion of the Moon, for she runs not for thy sake, but is impelled by a greater Necessity. *The Progression of the Stars was not brought forth for thy sake*; that is, the Leaders of the fixed Stars and the Planets received not their Essence for thy sake. *The ætherial broad-footed flight of Birds is not veracious*; that is, the Art concerning Birds flying in the Air, called Augury, observing their Flight, Notes, and Peaching, is not true.

By

By, *broad-feet*, he means the walking or pace of the Foot, in respect of the Extension of the Toes in the skin. And the *Dissensions of Entrails and Victims*, all these are toys: that is, the Art of Sacrificing, which enquireth after future Events, as well by Victims, as by inspection into the Entrails of sacrificed Beasts, are merely toys. *The supports of gainfull cheats: fly thou those*, that is, fraudulent Acquisitions of gain. *If thou intend to open the sacred Paradise of Piety, where Virtue, wisdom, and Equity are assembled*. Thou (saith he) who art under my Discipline, enquire not curiously after these things, if thou would'st that the sacred Paradise of piety be open to thee. The sacred Paradise of piety, according to the *Chaldeans*, is not that which the Book of *Moses* describes, but the Meadow of sublimest Contemplations, in which there are several Trees of Virtues; and the Wood, (or Trunk) of Knowledge, of Good and Evil, that is, Dijudicative prudence which distinguisheth Good from Evil; likewise the Tree of Life, that is, the Plant of Divine Illumination, which bringeth forth to the Soul, the Fruit of a more holy and better Life; In this Paradise, therefore, grow Vertue, Wisdom, and Equity; Vertue is one in General, but hath many Species; Wisdom comprehendeth within it self all the Vertues, which the Divine Mind pronounceth, as only unspeakable.

*Seek thou the way of the Soul, whence or by what Order*

*Having served the Body, to the same order from which thou didst flow,*

*Thou may'st rise up again: joyning Action to sacred speech.]*

That is, *seek the Origine of the Soul*, from whence it was produced and served the Body, and how Men cherishing and raising it up by the Exercise of Divine Rites, may reduce it to the place whence it came. *Uniting Action to sacred Reason*, is to be understood thus. *Sacred Reason* (or Discourse) in us is the Intellectual Life, or rather the supreme faculty of the Soul, which the Oracle elsewhere styles the *flower of the Mind*; but this sacred Reason cannot by its own guidance aspire to the more sublime Institution, and to the comprehension of Divinity; the work of Piety leads it by the hand to God, by assistance of Illuminations from thence: but the *Chaldean*, by the Telestick Science, perfects (or initiates) the Soul by the power of Materials here on Earth. To this sacred Reason, saith he, when thou hast united Action, that is, joyn'd the Work of Initiation to the sacred Reason, or better faculty of the Soul.

Our Theologist *Gregory* raiseth the Soul to the more Divine things by reason and Contemplation: by Reason which is in us the

best

best and most intellectual faculty; by Contemplation, which is an illumination coming from above: But *Plato* affirms, that we may comprehend the *Ungenerate Essence* by reason and Intellect. But the *Chaldean* saith, that there is no other Means for us to arrive at God, but by strengthening the Vehiculum of the Soul by material Rites; for it supposeth that the Soul is purified by Stones and Herbs and Charms and is rendred expedit for Assent.

*Stoop not down; for a precipice lies below on the Earth.*

*Drawing through the Ladder which hath seven steps, beneath which*

*Is the throne of Necessity.]*

The Oracle adviseth the Soul which is next to God, that she adhere only to him with her whole mind, and bend not downwards; for there is a great *Precipice* betwixt God and the Earth which draweth Soules down the *Ladder* which hath *seven Steps*: The *Ladder of seven steps* signifies the Orbs of the seven Planets; if therefore the Soul decline, she is carried to the Earth through the seven Orbs: but that passage through the seven Circles leads her as by so many steps to the Throne of Necessity, whither when the Soul arriveth, she is necessitated to suffer the terrestrial World.

*Never change barbarous names.]*

That is, There are certain *Names* amongst all Nations delivered to them by God, which have an unspeakable Power in Divine Rites: change not these into the Greek Dialect; as *Seraphim* and *Cherubin*, and *Michael* and *Gabriel*: These in the Hebrew Dialect have an unspeakable Efficacy in divine Rites; but changed into Greek Names, are ineffectual.

*The world hath intellectual guides inflexible,]*

The *Chaldeans* asser Powers in the World, and call them (*Cosmogogi*) *guides of the world*, for that they guide the World by provident Motions: These Powers the Oracles call *συννοητες*, *Sustainers*, as sustaining the whole World. *Unmoveable* implies their settled Power; *sustentive*, their Gaurdianhip; these Powers they design only by the Cause and Immobility of the *Worlds*. There are also other Powers (*ακίνητοι*) unplaceable as being firm and not to be converted towards these inferiour things, and cause that Soules be never allured with Affections.

*Labours*

*Labour about the Hecatine Strophalus.]*

The *Hecatine Strophalus* is a golden Ball, in the midst whereof is a Sapphire, they fold about it a leather Thong: it is beset all over with Characters: thus whipping it about, they made their Invocations: these they use to call *Jynges*, whether it be round or Triangular or any other Figure; and whilst they are doing thus they make insignificant or brutish Cries, and lash the Air with their whips. The Oracle adviseth to the performance of these Rites or such a Motion of the *Strophalus*, as having an expressible Power. It is called *Hecatine*, as being dedicated to *Hecate*: *Hecate* is a Goddess amongst the *Chaldeans*, having at her right side the Fountain of Vertues.

*If thou speak often to me, thou shalt see absolutely that which is spoken.*

*For then neither appears the Cœlestial concave bulk,*

*Nor do the Stars shine; the light of the Moon is covered.*

*The Earth stands not still, but all things appear Thunder.*

The Lion is one of the twelf Signes of the Zodiack, and is called the House of the Sun, whose Fountain or the cause of his Lion-formed Constellation the *Chaldeans* calls *Λεόντης*: now He saith, That amidst the Sacred Rites thou call this Fountain by its Name, thou shalt see nothing else in Heaven but the apparition of a Lion, neither will the *Concave Bulk*, or the Circumference of Heaven, appear to thee, neither shall the Stars shine, even the Moon herself shall be covered, and all things shall be shaken; but this Lion having Fountain takes not away the Essence of those, but their own prædominating Existence hides their view.

*Every way to the unfashioned Soul, extend the reins of fire.]*

The Oracle calls the Soul *ἀσχετον*, that is, *without form and figure*, or most simple, and most pure. Rains of fire of such a Soul are the expeditious activity of the Theurgick life, which raiseth up the fiery Mind to the Divine Light: therefore by stretching the reins of fire to the inform Soul, he means, endeavour that all the faculties

faculties consisting both in the Intellect, Cogitation, & Opinion, may receive Divine illumination: suitable to themselves. This is the meaning of stretch the reins of fire; but Nature useth to fail, and busie it self in the second or worse life.

*Oh Man, the Machine of boldest nature.*

Man is called a *Machine* as being framed by God with unspeakable Art: the Oracle likewise calleth him *audacious Nature*, as being busied about excellent things, sometimes measuring the Course of the Stars, sometimes enquiring into the Orders of the supernatural Powers; contemplating also the things which are far above the Cœlestial Orb, and extending to discourse something of God. For these endeavours of the Mind in Disquisition proceed from an audacious Nature: he calls it boldness, not by Way of Reproach, but to express the forwardness of Nature.

*In the side of the sinister Hecate is a fountain of much Vertue; which remains intire within, not emitting her Virginity.]*

The *Chaldeans* esteem *Hecate* a Goddess, seated in the middle rank, and possessing as it were the Center of all the Powers; in her right parts they place the Fountain of Souls, in her left, the Fountain of goods or of Vertues; and they say, that the Fountain of Souls is prompt to Propagations, but the Fountain of Vertues continues within the Bounds of it's own Essence, and is as a Virgin uncorrupted: this Settledness and Immobility it receives from the power of the *Amilisti*, the Implacables, is girt with a Virgin-Zone.

*When thou seest a sacred fire without form  
Shining flashingly through the depths of the whole  
World,  
Hear the voice of fire.]*

The Oracle speaks of a *Divine Light*, seen by many Men, and adviseth, That if any one see such a Light in some figure and form, he apply not his Mind to it, nor esteem the Voice proceeding from thence to be true; but if he see this without any figure or form he shall not be deceived: and whatsoever Question he shall propose, the Answer will be most true, he call this *ἐνιεγον* *Sacrosanct*, for that it is seen with a beauty by Sacred Persons, and glides up and down pleasantly and graciously through the Depths of the World.

H h

Invoke

*Inveke not the self-conspicuous Image of Nature.]*

*Auto-lux, Self-inspection*, is, when the initiated person (or he who performs Divine Rites) seeth the Divine Lights: but if he who orders the Rites seeth an Apparition, this in respect of the initiated person is *ἐνδοξία, Superinspection*. The Image which is evoked at Sacred Rites, must be intelligible and wholly separate from bodies: but the form or Image of Nature is not every way intelligible: for Nature is for the most part an Administrative faculty. *Call not*, saith he, in the Rites *the self-conspicuous Image of Nature*; for it will bring thee nothing along with it but onely a crowd of the four Natural Elements.

*Nature persuades that Demons are pure.*

*The bourgeons even of ill matter are profitable and good.*

Not that Nature her self persuades this, but that being called before her presence there floweth in a great Company of *Demons*, and many *Dæmonious* forms of several shapes appear raised up out of all the Elements, compounded and shaped from all the parts of the Lunar Course, and many times appearing pleasant & gracious they make shew of an apparition of some good to the initiated person.

*The Soul of Man will in a manner clasp God to her self.*

*Having nothing mortal, she is wholly inebriated from God.*

*For she boasts harmony, in which the mortal body exists.]*

He saith that the Soul *forceth*, for that is the meaning of *ἀγχεω*, the divine fire into herself through immortality and purity, for then she is *wholly inebriated*, that is, she is replenished with the more excellent Life and Illumination, and exists as it were out of herself: then the Oracle saith to her *boast of Harmony*; that is, Glory in the obscure and intelligible Harmony by which thou art tied together in Arithmetical and Musical Proportions: for under this intelligible Harmony even the mortal and compounded Body is composed, having it's compositions derived from thence.

Let

*Let the immortal depth of the Soul be predominant, but all thy Eyes  
Extend upward.]*

The *depth of the Soul* is her threefold powers; the intellectual, the intelligent, the opiniative. Her *Eyes* are the threefold cognitive operations of these; for the Eye is the Symbol of Knowledge, as Life is of Appetite. Open therefore, saith he, the immortal Depth of the Soul, and extend thy cognitive Powers upwards, and even thy own self (to use our own Expression) *transfer to the Lord*.

*Defile not the Spirit, nor deep not a Superficies.*

The *Chaldeans* cloath the Soul with two Garments: one they call Spiritual, woven for it by the sensible World; the other Luciform, tenuous and intangible, which is here termed *Superficies*: *Defile not*, saith he, the spiritual Garment of thy Soul with impurity; neither cause it's Superficies to grow *deep* by certain material Additions: but preserve both in their own Natures, one pure, the other undipt.

*Seek Paradise.]*

The Chaldaick *Paradise* is the whole Chorus of Divine powers about the Father, and the fiery Beauties of the creative fountains: The opening thereof by piety is the Participation of the Goods: The flaming Sword is the implacable power which withstands those that approach it unworthily; to such persons it is shut, for they are not capable of it's felicity. To the Pious it is open: to this place tend all the Theurgick Vertues.

*This Vessel the Beasts of the Earth shall inhabit.]*

The *Vessel* is the compounded mixture of the Soul, the Beasts of the Earth are the Demons which rove about the Earth: our life therefore being full of passions shall be inhabited by such Beasts; for such kinds are essentiated in passions, and have a material Seat and Order. Wherefore such as are addicted to passions are glued to them by assimilation, for they attract what is like them, having a motive-faculty from the passions.

*If thou extend the fiery mind to the work of Piety* Thou

*Thou shalt preserve the fluxible Body.]*

That is, *If thou extend thy illuminated Mind upwards, and the Work of fire to the Works of Piety, (the Works of Piety, with the Chaldeans, are the Methods of rites), thou shalt not only render the Soul unvanquishable by Passions, but shalt also preserve thy Body the more healthfull; for this Ordinarily is the effect of Divine illuminations, viz. to consume the matter of the Body, and to establish health, that it be not seized either by passion or diseases.*

*Certainly, out of the cavities of the Earth spring terrestrial Dogs,*

*Which shew no true signe to mortal Man,]*

The speech is of material Demons: These he calls *Dogs*, for that they are Executioners of souls; *Terrestrial*, for that they fall from Heaven, and are rolled about the Earth. These, saith he, being removed far from the Beatitude of Divine Life, and destitute of Intellectual Contemplation, cannot praesignifie Futures; whence all that they say or show is false, and not solid: for they know Beings *μορφωμένους*, by their Out-sides; but, that which knoweth figures *εἰκασμένους*, particularly, useth Notions indivisible and not figured.

*For the Father perfected all things, and delivered them over to the second*

*Mind, which all Nations of men call the first.]*

The first *Father of the Triad*, having made the Universal Frame, deliver'd it over to the *Mind*; which Mind the whole Race of Mankind (being Ignorant of the Paternal Excellency) call the *first God*: but our Doctrine holds the contrary, *viz.* that the first Mind, the Son of the Great Father, made and perfected every Creature; for the Father, in the Book of *Moses*, declareth to the Son the Idea of the Production of Creatures, but the Son himself is the Maker of the Work.

*The furies are Stranglers of Men.]*

(*ἀναγκαστοὶ ἄγγελοι*) The reductive Angels reduce Souls to them, drawing them from general things; but the *Furies* (*ποινῆς*) being the Tormentors of the Natures which are dispersed, and envious of human Souls, entangle them in material Passions; and as it were strangle them; and not only Torture such as are full of passions, but even those that are converted towards the immaterial Essence, for

for these also coming into matter and into generation, stand in need of such purification; for we see many Persons even of those who live holdly and purely, fall into unexpected Miseries.

*The Paternal mind hath implanted Symbols in Souls.]*

As the *Mosaic* Book saith, that Man was formed after the Image of God; so the *Chaldean* saith, that the Maker and Father of the World sowed Symbols of his Essence in the Souls thereof. For out of the paternal Seed, not only Souls, but all superiour Orders sprung. But in Incorporeal substances, there is one kind of signs, *viz.* Incorporeal, and Individual; In the World, there are other signs and Symbols, the unspeakable properties of God, which are far more Excellent then the Vertues themselves.

*The Souls of those who quit the Body violently are most pure.*

Whosoever shall take this saying rightly, will find that it contradicts not our Doctrine; for the Crowned Martyrs who in time of persecution leave their Bodies by a violent End, purifie and perfect their Souls: but this is not that which the *Chaldean* means. He praiseth all violent Death, because the Soul, which leaveth the Body with trouble, abhors this Life, and hateth conversation with the Body, and; rejoicing, flyeth up to the things above: but those Souls which forsake this Life, their Bodies being naturally dissolved by sickness, do regret it's propension and inclination to the Body.

*Because the Soul being a bright fire by the power of the Father Remains immortal, and is Mistress of Life, And possesseth many Completions of the cavities of the World.]*

The Soul being an immaterial and incorporeal fire; exempt from all compounds, and from the material Body, is immortal: for nothing material or dark is commixed with her, neither is she compounded, so as that she may be resolved into those things of which she consists; but she is the Mistress of Life, enlightning the Dead with Life, she hath the Complements of many Recesses, that is, susceptible of the Government of Matter, for she is enabled according to her different Vertues to dwell in different Zones of the World.

The

*The Father insuseth not fear, but instead of persuasion]*

That is, the Divine Nature is not stern and full of indignation, but sweet and calm; whence it doth not cause fear in the Natures subjected to it, but attracts all things by *persuasion* and graciousness; for if it were formidable and minacious, every Order of Beings would have been dissolved; None of them being able to endure his Power. And this Doctrine, is in part esteemed true amongst us; for God is a Light, and a fire consuming the Wicked: The Menaces and affrightings of God are the Intermision of the Divine Goodness towards us, by reason of our ill management of our Affairs.

*The Father hath snatched away himself:  
Neither hath he shut up his own fire in his Intellectual fire.]*

The meaning of which Oracle, is this, The God of all things, who is also termed Father, hath made himself incomprehensible, not only to the first and second Natures, and to our Souls, but even to his own Power; for the Father, saith he, hath snatch'd himself away from every Nature: But this Doctrine is not Orthodox; for with us the Father is known in the Son, as the Son in the Father, and the Son is the Definition of the Father, and the Divine supernatural World.

*For the Intelligible is something, which it behooves thee to comprehend with the flower of the Mind.]*

The Soul hath a power correspondent to every thing that is conceivable by the Mind; As to sensibles, Sense; to cogitables, Cogitation; to intelligibles, Mind. Now the Chaldean saith, that, although God is an Intelligible, yet he is not Comprehensible by the Mind, but only by the *flower of the Mind*. The flower of the Mind is the ( *island* ) singular power of the Soul; Since, therefore, God is properly One, endeavour not to comprehend him by the Mind, but by the singular power: for that which is first One, can only be apprehended by that which is one in us, and not either by cogitation or Mind.

The

*The unguirders of the Soul which give her breathing are easie to be loosed.]*

Lest any One should say, I would free my Soul from my Body, but I cannot; the Oracle tells us, that the powers, which *thrust the Soul* out of the natural Body, and give her breathing, as it were, from the toyle and trouble of the Body, are easily loosed; that is, these faculties are free, and not restrained by any Nature, and able to set the Body at Liberty, generously from corporal Bonds.

*It behooves thee to hasten to the Light, and to the beams of the Father,  
From whence was sent to thee a Soul clothed with much Mind.]*

Seeing that the Soul hath not it's Being from Seed, neither consists of corporal mixtures, but had it's Essence from God above; therefore she ought to turn towards Him, and to make her return to the *Divine Light*: for she came down *cloathed with much Mind*; that is, she was furnished by the Maker and Father with many Remembrances of the Divine sayings, when she came higher, whence she should endeavour to return by the same Remembrances.

*All things are produced out of one Fire.]*

This is a true Doctrine, conformable to our Religion; for all Beings, as well intelligible, as sensible, received their Essence from God above, and are converted to God alone; those which have being only, Essentially; those which have being and Life, Essentially and Vitally; those which have being and Life and Mind, Essentially and Vitally and Intellectually. From *One* therefore all things came, and to *One* is their return: This Oracle is not to be condemned, but is full of our Doctrine.

*What the Mind speaks, it speaks by Intellection.]*

When (saith he) thou shalt hear an articulate Voice, Thundering from above out of Heaven, think not that the Angel or God who sends forth that Voice, did articulate it after our manner enunciatively; but that He, according to his own Nature, conceived it only inarticulately: but thou, according to thy own Impotence, hearest the Noise syllabically and enunciatively. For as God heareth our

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our Voice not vocally, so Man receiveth the Notions of God vocally, every one according to the operation of his Nature.

*These the Earth bewails even to their Children.]*

It is meant of *Atheists*, that God extends his Vengeance even to their *Posterity*: for the Oracle, to express the torments which they shall receive under the Earth, saith, *It howles beneath for them*: that is, the Place under the Earth bellows to them, and roareth like a Lion. Whence *Proclus* also saith, The Composition of Souls that are of Affinity with one another, is of like Nature; and those which are not yet loosed from the Bands of Nature, are entangled and detained by like passions. These therefore must fulfil all punishments, and since by natural Affinity they are infected with Pollutions, must again be cleansed from them.

*Enlarge not thy Destiny.]*

The wisest of the Greeks call Nature or rather the Completion of the Illuminations which the Nature of Beings receiveth (ἐμπληρωμα) *Fate*. Providence is an Immediate Beneficence from God. But Fate is that which governs all our Affairs, by the concatenation of Beings. We are subjects to Providence, when we act Intellectually; to Fate, when corporally. Encrease not therefore, saith he, thy Fate, nor endeavour to surmount it, but commit thy self wholly to the Government of God.

*For nothing proceeds from the paternal principality imperfect.]*

The Father (saith he) produceth all things perfect and self-sufficient according to their Order, but the Imbecillity and Remission of the things produced sometimes causeth a Defect and Imperfection, but the Father calleth back again that Defect to Perfection; and converts it to its Self-sufficiency. Like this, is that which James the Brother of our Lord pronounceth in the beginning of his Epistle, *Every perfect gift cometh down from above from the Father of Lights*. For nothing proceeds Imperfect from the Perfect, and especially when we chance to be ready to receive that which is primarily distilled from him.

*But the Paternal Mind accepts her not untill she come forth.*

The Paternal Mind doth not admit the Impulsions of the desires of

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of the Soul, before she hath excluded the forgetfulness of the riches which she received from the most bountiful Father, and called back to her Memory the sacred Watch-words which she received from him, and pronounce the good speech imprinting in her remembrance the Symbols of the Father who begot her. For the Soul consists of sacred Words and divine Symbols, of which those proceed from the sacred Species, these from the divine Monads; and We are (ἑσχατοι) Images of the sacred Essences, but (ἀγνώστου) Statues of the unknown Symbols. Moreover we must know that every Soul differs from another Soul specifically, and that there are as several species of Souls as there are Souls.

*When thou seest the terrestrial Dæmon approach, sacrifice the stone Mnizuris, using invocation.]*

The Dæmons that are near the Earth are by nature lying, as being farre off from the Divine knowledge, and filled with dark matter. Now if you would have any true discourse from these, prepare an Altar, and sacrifice the stone *Mnizuris*: this stone hath the power of evocating the other greater Dæmon, who, invisibly approaching to the material Dæmon, will pronounce the true solution of demands, which he transmits to the demandant. The Oracle joyneth the evocative Name with the sacrificing of the stone. The Chaldaean asserts some Dæmons good, others ill; but our Religion defines them to be all ill, as having by a premeditated defection exchanged good for ill.

*Learn the Intelligible, forasmuch as it exists beyond the Mind.]*

For though all things are comprehended by the Mind, yet God the first intelligible exists *without or beyond the Mind*. This *without* you must not understand distantly, nor according to intellectual alterity, but according to the intelligible Excess alone, and the propriety of the existence, it being without or beyond all Mind, whereby the superessential is manifested. For the first intelligible Mind is Essence, beyond which is the self-intelligible. Besides these is God, who is beyond the intelligible, and self-intelligible: for We assert the Divinity to be neither intelligible nor self-intelligible, it being more excellent than all Speech and Notion, so as that it is wholly unintelligible, and unexpressible, and more to be honoured by Silence, then reverenc'd by wonderful Expressions. For it is more sublime than to be revered, spoken, and conceived.

*Intelligent Iynges doe themselves also understand from the Father,*

*By unspeakable Counsels being moved so as to understand.]*

*Iynges* are certain (Vertues or) Powers, next the paternal Depth, consisting of three Triads. These understand according to the paternal Mind, which containeth their Cause solely in himself. Now the Counsels of the Father, in regard of their intelligible sublimity, are not vocal; but the intellectual Marks of abstract things, though understood by secondaries (or inferiours) are understood as without speaking, and as it were abstracted from intelligible Prolations. For as the conceptions of Souls, they understand intellectual orders, yet understand them as immutable: So the Acts of the Intellectuals understanding the intellectual signs, understand them as not a vocal subsisting in unknown Existences.

# CONJE-

## CONJECTURES upon the Greek Text of the Oracles.

WHO it was that rendred these Oracles in Greek is (as we said) uncertain; much more certain is it that they were all composed in Hexameter verse: though they are sometimes cited indistinctly and abruptly by *Patricius*, seeming wholly irreconcilable with poetick numbers; yet that the greater part of them are Hexameters, none can deny; and whosoever shall look more cautiously upon the rest, will find prints enough by which they may be traced and demonstrated to have been of the same kind, though confounded in the manner of citations, sometimes by the Authors out of which *Patricius* took them, sometimes by *Patricius* himself, who was farre more diligent to collect and digest, then curious to distinguish them, or to regard their numbers: which defect we shall endeavour, in some measure, to supply.

ΜΟΝΑΣ, ΔΥΑΣ, ΚΑΙ ΤΡΙΑΣ.

ΟΠΕ ΠΑΤΕΡΗ ΜΟΝΑΣ ΕΣΤΙ.]

The latter part of the Hexameter, —ΟΠΕ ΠΑΤΕΡΗ ΜΟΝΑΣ ΕΣΤΙ. as is that also which immediately follows,

—Τ ΔΥΑΝ [ΕΣΤΙ] ΜΟΝΑΣ, Η ΔΥΟ ΧΥΝΑ.

and the next,

—ΔΥΑΣ [ΕΣΤΙ] ΤΩΔΕ ΧΕΙΝΤΑΙ. That which follows is cited again by it self afterward.

ΚΑΙ ΤΟ ΚΥΒΕΡΝΑΝ

This seems to be a loose citation of two several Hemistichs, with reference to the phrase (infinitively) not to the verse.

ΑΡΧΗ ΠΑΝΤΟΣ ΤΜΗΤΩΣ Η Ϊ Η ΠΑΛΕΙΣ]

I i 2

Read,



Read, perhaps,

Ἀρχὴ ποι πάσης τ' τμήσιος, ἥδε δ' πάσις.

Οὐδ' θέλειν κατένυσε, καὶ ἥδη πάλιν ἐτέτμητο.]

The verse requires — πάντ' ἐτέτμητο.

Εἰς τεία γδ εἶπε νοῖς πατρὸς]

Before,

Εἰς τεία γδ νῆς εἶπε πατρός.

Καὶ ἐφάβησαν ἐν αὐτῇ ἡ τ' ἀρετῇ]

Perhaps [καὶ]

—ἐφάβησαν ἐν αὐτῇ

Ἡ τ' ἀρετῇ σοφίῃ τε, ἔη πολυφρων ἀπεκεία:

Ιερὸς ὡς ποτὶς δρόμος, ἐν δὲ ἀρετῇ μέσῳ]

Read μέσῳ.

Καὶ πηγὴ πηγῶν]

Perhaps,

Καὶ πηγὴ πηγῶν, μήτρα συνεχέσθαι τὰ πάντα.

the rest being a gloss.

Εὐθεν ἀρδῶν]

It should be Εὐθ' ἀρδῶν.

Εὐθεν συζύμμος ὡρητῆρ ἀμυδροῖο πυρὸς αἵματος]

Proclus reads ἀμυδροῖ in Theolog.

# ΓΑΤΗΡ ΚΑΙ ΝΟΥΣ.

Εαυτὸν ὁ πατὴρ ἤρπασεν, ἔδδ' ἐν εἴῃ]

Pletho reads,

Οὐδ' ἐν εἴῃ διδάμει νοερά κρείσας ἴδιον πύρ.

Γάντα γδ ἔξετέλεσε]

Pletho,

Πάντα γδ ἔξετέλεσε πατὴρ, καὶ νῶ παρέδωκε

Δουτέρῳ, ὃν ὡς ποτὶν κληίζεται (perhaps κληίζεται) ὡς γλῶσς ἀνδρῶν.

Πολύ γδ μόνος]

Distinguish,

—πολύ γδ μόνος ἐκ πατρὸς ἀλλῆς

Δρεψάμμος νόσ αἴτος.

Γ' αἴσι,

Πᾶσιν ἐνέσπειρε] ἐνέσπειρεν\* and afterwards, ἐσπείρεν καὶ κόσμον.

Μήτε πᾶσι τὰ πατρὸς νοεράς ὑφασμῶνα φέγῃ]

Perhaps,

Μήδεα πᾶσι πατρὸς, &c.

Εἴχει τὰ νοεῖν πατρικὸν νοῦν ἐκιδιδόναι]

Perhaps,

—εἴχει δ' νοεῖν πατρικὸν νοῦν

Εκιδιδόναι πάσαισιν (οἰμοῦ) πηγῶν τε ἔξχαλῶς.

Οὐ γδ εἰς ὕλιν, πύρ ἐπέκεινα δ' ὡς ποτὶν]

Distinguish,

—δ' γδ ἐς ὕλιν

Πύρ ἐπέκεινα δ' ὡς ποτὶν ἐν δυνάμει κατακρίει

Εργίς, ἀλλὰ νόσ—

Νῶ μ' κατέχει]

Distinguish,

—νῶ μ' κατέχει τὰ νοητά,

Αἴσθησιν δ' ἐπάγει κόσμους—

# ΝΟΥΣ, ΝΟΗΤΑ, ΚΑΙ ΝΟΕΡΑ.

Οὐ γδ ἀνδρὸς νόσ ἐστὶ νοητῶ· ἔχεις ὑφάρχει]

Afterwards cited thus,

Οὐ γδ ἀνδρὸς νόσ ἐστὶ νοητῶ, καὶ δ' νοητὸν

Οὐ νῶ χρεῖς ὑφάρχει.

Μάθηται δ' νοητὸν]

Afterwards,

Ορεα μάθηται δ' νοητὸν—

Νῶ γδ νῶς ἐστὶν ὁ κόσμος τεχνίτης πυρὸς]

Distinguish,

—νῶ γδ νῶς ἐστὶν ὁ κόσμος

Τεχνίτης πυρὸς—

Εστὶ γὰρ τι νοητὸν] Εστὶν.

Ἡ γδ ἐπεγκλίνη, ὡς αὐτὸ νοῦν]

Read and distinguish,

Ἡ γδ ἐπεγκλίνησιν σὺν νοῦν, καὶ κείνο νοήσιν;

Ὡς τι νοῦν, ἔχει κείνο νοήσιν· ἐστὶ γδ ἀλλῆς

li 3

Αμφι-

Αμφιθαῖς διώαμις νοεραῖς φράσασα ποταῖσι.  
 Οὐ δὲ γὰρ σφοδρότητι νοῦν ὁ νοητὸν ἐκείνο,  
 Ἀλλὰ νόσ τεταυρὸς τεταυρὸς φλογί, πάντα μετρώσῃ  
 Πλὴν ὁ νοητὸν ἐκείνο γρεῶ δὴ τῶτο νοῦσα.  
 Ἡ γὰρ ἐπεγκλίνης σὸν νοῦν, καὶ ἐκείνο νοῦσις  
 Οὐκ ἀπενώε, ἀλλ' ἀγνὸν ὁπίστροφον ὄμμα, φέροντα  
 Τῆς ψυχῆς τῆναι κεινὸν νόον εἰς ὁ νοητὸν.  
 Οφρα μάθης ὁ νοητὸν, ἐπεὶ νῆα ἔξω ὑπάρχει.  
 And presently after,  
 —ὃ γὰρ ἀνὰ νόος ἐστὶ νοητὸς, καὶ ὁ νοητὸν  
 Οὐ νῆα χωρεῖς ὑπάρχει.—

ΙΥΝΓΕΣ, ΙΔΕΑΙ, ΑΡΧΑΙ.

Πολλαὶ μὲν]

Distinguish,

—πολλαὶ αἱ δὲ ἐπεμβαίνουσι φαινοῖς  
 Κόσμοις, ἐκδοσκάσαι, ἐν αἷς ἀκρότητες ἑασι  
 Τρεῖς.

Νοῦς πατρὸς ἐρροί(ζ)ουσι]

cited elsewhere by Patricius clearly, without [Δι' ὧν σω-  
 ἀσθεῖ] ὅς πατεῖ, ἀλλῶ κατ' ἀλλῶ Ζωῶν, ἀπὸ μετεμορφώων  
 ὀχετῶν] which belong to some other place.

Εξ ἧς ροιζοῦται]

Distinguish,

—μεμερισμένην ἀλλῶναι,  
 Ρηγνύμεναι κόσμου πατρὸς σώμασι. αἱ πατρὸς ἐκλῆπτος  
 Σμερδαλέης, σμυλέασι τοικίαι, φορέον].

Γολύ δραττόμεναι πρὸς ἀνδρὸς]

Distinguish,

—πάλιν  
 Δραττόμεναι πρὸς ἀνδρὸς ἀκοιμήτου γρόν. ἀκμή  
 Αρχεργίῳ ιδέας πατρὸς ἔβλυσε. τὰς δ'  
 Αὐτοθαλῆς πηγῇ.

EKATH,

EKATH, ΣΥΝΟΧΕΙΣ, ΤΕΛΕΤΑΡΧΑΙ.

Εξ αὐτῶν γὰρ πάντες ἐκδοσκάσαι]

Distinguish, —ἀμείλιχοι τε κεραινοί,  
 Καὶ ὠρητηροδοχοὶ κόλποι παμφεγέος ἀλκῆς  
 Πατρογόνους Εκάτης· ὁ ὑπερβολικὸς πρὸς ἀνδρὸς,  
 Ἡ δ' ἐκκατὸν πνεῦμα πόλων, πρὸς ἐπέκεινα.  
 Οἱ καὶ ὁ ζωογόνον]

Distinguish,

Τῆς Εκάτης κόλπον. ὁ ἐπὶ τῶν τοῖς Συνοχεῶσι  
 Ἀλκῆς ζείδωρον πρὸς μέγα διωαμύριοιο.  
 Ἀλλὰ ὁ φερεῖ]

Distinguish,

Εργῶν εἰς πατρὸς. ἀφομοιοῖ γὰρ ἐαυτὸν,  
 Κεῖνος ἐπερὶ γρόντος.  
 Γαυτοῖαδος σωτήρια βάλλιν]

Distinguish,

Γαυτοῖαδος σωτήρια βάλλιν φρενὶ, μηδ' ἐπιφοιτῶν  
 Εμπυροῖς ἀπορροῶν ὀχετῶν, ἀλλὰ εἰσαρροῶν.

ΨΥΧΗ, ΦΥΣΙΣ.

Οἱ ψυχῇ]

Pletho, Οἱ.

Μετὰ δ' πατρὸς ἀφαινοῖας]

Distinguish,

—μὲν δὲ πατρὸς ἀφαινοῖας,  
 Ψυχῇ, ἐγὼ, νῆα, θερμοψυχῆσα τὰ πάντα.  
 Μὴ φύσιν ἐμβλέψαι]

Proclus in Theolog.

Μὴ φύσιν ἐμβλέψαι, εἰς τὸν ὄνομα τῆςδε.

What follows under the title of ΟΥΡΑΝΟΣ is very  
 confused, the same Fragments being often repeated.

ΨΥΧΗ,

ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ.

Most of these are perfect, being put forth by *Pletho* and *Pfellus*.

Δίξο σὺ ψυχῆς ὄρετον, ὅθεν, ἢ τινι τάξει  
Σώματι συνεύσας (so *Pletho*) ἕκτι τάξιν ἀφ' ἧς ἐρρῶνς  
(read ἐρρῶσθης)

Αἰδῆς, &c.

The rest may be corrected by the Edition of *Pletho* and *Pfellus*.

The



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## A



# A T A B L E

*Of the principal Matters in the Doctrines of  
the Chaldaick and Greek Philosophers.*

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